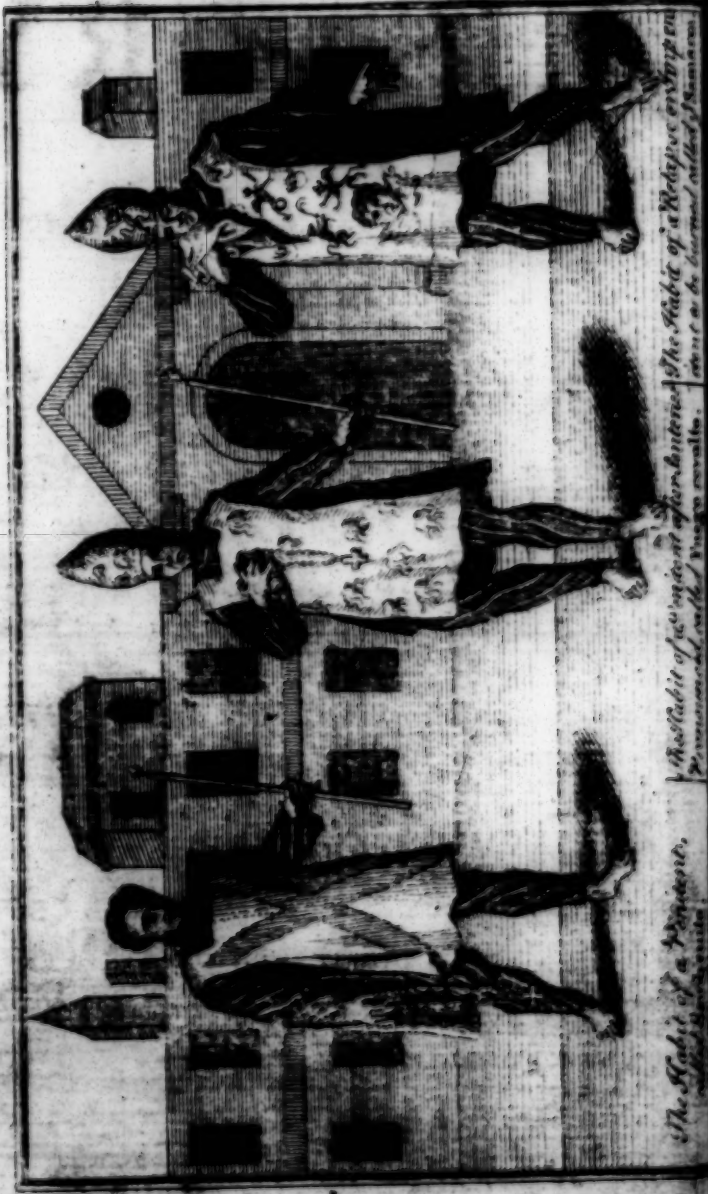


Front.



A GENERAL
HISTORY
OF THE
Proceedings *and* Cruelties,
Of the COURT of
INQUISITION;
In SPAIN, PORTUGAL, &c.

Consisting chiefly of FACTS well attested,
intermix'd with many remarkable Tryals and Suffer-
ings; such as have never before been collected into
one intire Volume, and are now only to be found in
the Closets of the Curious.

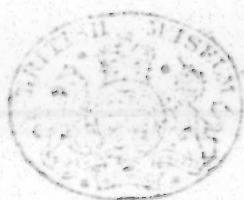
Extracted from the best AUTHORITIES
and Illustrated with Occasional REMARKS and
proper OBSERVATIONS.

To which is PREFIX'D,
An Introduction concerning HERESY,
BIGOTRY and PERSECUTION.

With COPPER-PLATES, Representing the Bloody
and Inhuman Tortures of the INQUISITION.

L O N D O N:

Printed in the Year M.DCCXXXVII.



THE INTRODUCTION.



WHATEVER Advantages of Method, and Connection the following *Narrative* may want; it hath that Character which will obtain it Credit and Esteem with all impartial Readers, *Historical Truth*; all the great Facts being drawn from Reports made by the Sufferers in the Inquisition; Men of invincible Steadiness and Integrity, as well as Men of Sense and Capacity; and from other unquestionable Vouchers, which the Publisher is able to produce.

Read this *Abridgement*, Christian! and stand amaz'd, at the *Iniquity* of the Inquisitors, and the *Horrors* of the Inquisition. Behold! Persecution improv'd into a Science by Men of exquisite Subtlety and Malice; Masters in this curst Art, who make a solemn business of Racking and Torturing their Fellow Creatures; who are grown wise to invent, and dextrous to execute infinite Torments upon innocent Christians, protracting Life, only to increase Misery; who, having extinguished all Seeds of Humanity and Tenderness in themselves, have also found a method to harden the Hearts of Spectators against the least degrees of Sympathy, Pity and Concern; yea to inspire them with a hellish Joy and Triumph over the Servants of God in the Extremities of Misery, and in Agonie: inexpressible.

ii *The* INTRODUCTION.

No Man sure, who can possibly conceive *Devils* half so wicked as the *Romish* Inquisitors; or *Hell* half so terrible as their Prisons, but will in earnest flee from the wrath to come.

Let us rather fall into the Hands of God, than into the Hands of these incarnate Furies.

Can fal'n Angels be so base! can Arts so mean and so barbarous be practis'd in Hell!

Behold! Lying, Hypocrisy, and unrelenting Cruelty concurring to extort Confessions of Guilt,—and then the utmost degree of Perfidiousness to Souls already in the deepest Woes. Nor do the Tormentors slack their Hands till the miserable Patient is at the utmost possibility of suffering any more, without giving up the Ghost: Then is the poor distressed Creature, with all his Joints rack'd asunder, reserved for future Torment.

If this be not *Meanness* too low for a Devil; I wou'd fain believe it is *Wickedness* short of his: For having, by all possible Arts and Terrors debauch'd Conscience; and stripp'd the Sufferer of all their Virtue, by tempting them into Lying and Hypocrisy; having made them, as far as able, Children of Hell; they send them out *into* the World, or send them *from* the World: not being satisfied with robbing them of their Estates, and racking their Bodies; unless they can also ruin their Souls, and deprive them of the favour of God and eternal Life.

Read, and tremble, to see any of the human Race thus degenerated, and grown more barbarous, by a thousand Degrees, than the most Savage Beasts!

Read, and weep over suffering Innocency, and Virtue in Distress; pity thy Brethren in their deep Afflictions, in their dismal Cell; shut up from every Friend, every Comfort, every Hope; shut up amongst crawling Vermin within, and horrid Fiends without!

Read, and admire at the Faith and Patience of the Saints; who go thro' these dreadful Scenes, supported by an invisible Hand of Grace, by an inward Testimony, by Hope in Immortality!

Read

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Read, Christian, and fall down on thy Knees to bless God, who has delivered thee and thy Country from *Popery*; the *worst Plague* God ever suffered to spread in our World.

Read, and lift up a Cry to Heaven for Vengeance on these Murderers, these barbarous and bloody Men, and all their Adherents.

Read, and abhor *Popery*; hearken to no Arts, no Arguments to draw thee over to a Religion, which is the chief engine of the Devil and diabolick Priests, to banish Religion out of the World. Can that Religion be from God, which is a Composition of the most hateful and most frightful Lines in the Image of the Devil!

Read, and wonder, to see all this Villany, all this Barbarity committed in the Name of the Lord; not only without any Order from him; but in defiance to every Law of his; and contrary to the whole Tenor and Design of the Gospel; which is a Law of Righteousness, Mercy and Love, in order to finish the Miseries and advance the Happiness of the human Race: whereas the whole tendency of *Popery*, is to strip all Mankind of Virtue and of Happiness; to inspire them with Vice and load them with Misery. Only the Priests take care to have as little share in the Miseries, as they have in the Virtues of Mankind.

Read over these Tragedies, and ask, in the Name of God, under what pretence do these Monsters perpetrate Villanies so prodigious, and act such outrages upon their fellow Creatures? And all this in the Name of the merciful Son of God.

Our answer is, It is all done for harmless Thought and Belief; for innocent Opinions; for Faith in the Gospel; for the sake of God and Jesus Christ; of Truth, Conscience, Righteousness and Goodness.

Their answer is, They are thus punished for *Heresy*; for denying Fundamental Truths; that is, not, for not believing the Gospel of Jesus Christ; they believe the whole of that; but for not believing the Creeds, Ar-

ticles, Canons, Catechisms, Confessions, which Popes, Councils, Assemblies of Divines have drawn up, — that is, for not believing a Popish Trinity; Popish Infallibility, Popish Transubstantiation, &c. for not believing all that the Popish Clergy have declared to be Fundamental; for not believing as their Fathers and Neighbours believe.

This is the great *Protestant Heresy*, for which the Priests of *Rome* torture and burn them to Death.

Heresy, in the Sense of the New Testament, is Villany and Iniquity; it is Church-Tyranny and Hypocrisy; it is a worldly Thirst, and a persecuting Zeal; it is a sinning against Conscience; it is a setting up a Faction of Bigots, and lordly Creed-makers instead of the Church of Jesus Christ.

By which Characters you see that haughty Churchmen, cruel Priests, covetous Clergymen, the Tyrants of the Inquisition, Haters and Persecutors of good Men, are the chief *Hereticks*. But are these grand Hereticks, these Ecclesiastical Furies, these Holy and Reverend Hypocrites, these blind and mad Zealots, imprison'd, rack'd, banish'd and burnt for their Opinions? No, no,

But Men of Conscience, studiers of the Scripture, lovers of Truth, faithful Preachers, innocent Christians, bold defenders of a Gospel Religion, upright Livers, — These are the Prey of the Inquisition, these are the Butt of persecuting Fury.

Read, British Protestant; and sit down admiring God's Goodness, who has delivered thee and thy Neighbours from the Jaws of the *Popish* Clergy; Men, who, like the Daughters of Destiny, *Hell* and the *Grave*, never say, they have enough; *Wealth* enough, *Power* enough, or *Blood* enough.

Read, and wonder, that any Remains of so dreadful a Spirit yet subsists amongst *Protestants*; an imposing a persecuting Spirit amongst the Clergy; and so much implicit Faith and blind Submission amongst the Laity; and so much false Zeal amongst them all.

Read,

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Read, and be astonish'd, that the Spirit of Popery is not quite banished from amongst the *Protestant Dissenters*; that a People, who lay such Claim to a more perfect Reformation; who have suffered so much and so long from that dreadful Spirit; shou'd yet be abusing and ill treating one another on the sole Account of Opinions, and Forms of expressing those Opinions; at the expence of Righteousness, Candor, Love, Friendship, Peace; and of whatever is lovely in Religion, or really belongs to it.

But a Popish Inquisitor and a Protestant Zealot will object and say, *Is there then no such Men as Hereticks, and no such a Thing as Heresy?*

Answer. Yes, yes, such as we have describ'd. A *Scripture Heretick* is always a *Bad Man*; let such be avoided, as far as their Company is Dangerous; and when convicted, let 'em be punished.

But if they injure no Man, but only believe and preach what they take to be Truth, with a Design to do Men good; either let 'em alone; or, oppose them by Argument, Reason and the Gospel. All others are unhallowed Weapons.

A *Popish Heretick* is always a *Good Man*; witness Luther and Calvin, Zuinglius, Melancton and Bullinger, Cranmer, Ridley and Hooper:

So is a Ch—— of E——d Heretick; witness Lock, Burnet, Whiston, Hoadly and Clarke.

So were the *Dutch Calvinistical Hereticks*, witness Arminius and Episcopius.

So are the *English Dissenting Hereticks*, witness Mr. Pierce and his Brethren in the West; and a few others in the Midland Counties.

So are the *Scotch Presbyterian Hereticks*, witness Professor Simson.

So were the *Jewish High-Church Hereticks*, witness St. Paul and his Brethren.

The two chief Ingredients of a *Church Heretick*, as distinguished from a *Scripture Heretick*, are *Inquisitiveness* and *Honesty* (or Love of Truth and Diligence in seeking

ous and Tyrannical Priests of all sorts;— to rail at and abuse these Men, is a method of *Satan*, the Accuser of the Brethren, to keep up his Kingdom, which consisteth in Darkness, Error, Hatred and Violence.

But when Error cannot be confuted by Argument; and erroneous Men stopp'd by Reason and Scripture; ought they not to be restrain'd by Power? &c.

Ans. If Error cannot be confuted, it is a sign, that it is not Error, but Truth; for, it is Error only that cannot stand a fair Tryal, and which needs to be supported by Power.

We shou'd therefore be careful lest by offering to stop the Mouth of an erroneous Man, we really muzzle a Preacher of Truth; and so be found Contenders with God, and Enemies to Christ.

Consider also, that this has been the Plea made use of by all Persecutors against the great Preachers of Truth and Spreaders of Light in every Age from *Jesus Christ*, and *St. Paul*, down to our present Days.

All Churches, even Christian Churches, since *Constantine*, have been for Persecution, while uppermost; tho' all (not excepting the *Romish*) rail against it, when undermost: a sign, it is *Power*, rather than *Truth*, which tempts Men to persecute; unless we suppose that *Truth* always lieth on the side of Numbers, Wealth and Power; and that *Error* is always in Company with Oppression, Poverty and ill Usage.

It is the Source of boundless Outrage, and endless Violences in all established Churches; thus to take it for granted, that the Truth, the whole Truth is on their Side; that there is but one Truth, one saving Faith, of which they are in Possession; and that they have a Right, by human Laws and Power to defend this Truth.

Now shou'd we grant this Point; that the established Churches in *Italy*, *Spain*, *France*, *Holland*, *Scotland*, *England*, how contrary so ever to each other, have each the Truth on their Side; yet how does this give them a Right to restrain and punish all who differ from the Faith

Faith and Practice of these established Churches? If it does, then the established Church in *France* is in the Right, to restrain the *Hugonots* from Preaching, and, if they go on, to convert them into Galley-slaves: The established Church in *Spain* is in the Right, to restrain the *Protestants* by the terror of the Inquisition; and in converting such into Ashes, who will not be restrained: The establish'd Church in *E——d* has been in the Right, to restrain *Dissenters* by the Arms of the Spiritual Courts: The established Church in *Scotland*, are in the Right, to suspend the best Men in the Kingdom, who will not subscribe their Confessions and Catechisms. And the tolerated Churches of the *Dissenters* at Home, are in the Right, to abuse, misrepresent, slander, and as far, as their little Power reaches, silence and starve the worthiest Ministers and Members amongst them, who will not subscribe their Formularies.

In short, where-ever Churchmen, establish'd or dissenting Churchmen, begin to use hard Names, to blast Mens Reputation, to hurt them in their Persons and Goods, on the score of Opinions in Religions; it is plain that *Arguments* fail them.

And if they take one step farther, when they have done with *Argument*, against peaceable and good Men; their Design is not to suppress Error, (which nothing but Argument and Conviction can suppress) but to suppress,

1. The free use of the Holy Scriptures.
2. The use of Mens own Understandings: which yet are the only two Principles of the Christian Religion; and the only two Bulwarks of the Protestant Reformation.

What then, must Error be allow'd to be propagated; and no Methods taken to stop it?

Ans. This Objection supposes Truth always to lie on the Objector's side; which is a very unfair Supposition. Yet suppose it do; then you are allowed all the Methods that *Jesus Christ*, the Apostles, the first Christians,

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tians, for three hundred Years took to hinder Error, and to spread Truth.—All the methods which *Christ* has ordain'd, and which Reason alloweth.—All methods consistent with Righteousness, Mercy and Love:—All methods proper to convince and amend the Erroneous; but none to hurt or ruin him.—All methods allow'd to *Error* to defend it self. And if Truth hath as fair play as Error; as fair a Field, and as able Defenders, it will certainly stand its Ground.—All methods you wou'd be wiling shou'd be taken against your selves, suppose you were on the Erroneous side; as those certainly are, who are on the Persecuting side.

Is it any Honour to the cause of Truth, of God and Christ, to suppose that it cannot be defended but by the Weapons of *Satan*, and the Artillery of *Hell*? When Men begin to abuse their Neighbours for their Faith and Opinions, it looks very suspicious that the *Truth* and the *Spirit* of God are both departing from them: their *not doing* the *Will* of God, is a strong proof they *know not* and *believe not* the *Doctrine* of God.

But are not Magistrates obliged to be a Terror to evil-doers, and to be nursing Fathers to the Church?

Ans. Ye; therefore they are obliged to punish all Persecutors, who abuse and injure their peaceable Neighbours for the sake of their religious Opinion and Practice. And are obliged to protect all peaceable and good Subjects, whatever their religious Opinions and Practices are.

But if all Men are obliged to be of the *Magistrates* Religion; then they have no need of any Understandings and Consciences of their own: then they must change Religion in every Country: then there will be no Religion at all in the World; but only a blind Obedience to the Magistrate. And if the *Magistrate* is oblig'd to suppress whatever he judgeth *Error*; Violence and Ruin will be spread over all Countries.

But

But are not the Guides, Pastors and Rulers of the Church, to watch over the Flock, and to take care that the seeds of Error spring not up? &c.

Ans. Yes, yes. Let 'em do it by faithfully preaching Christ's own Gospel, and by Holiness of Life: but not by preaching up the Doctrines, and enforcing the Commandments of Men. For the People have also a Right to examine, try by Reason and Scripture, and judge of the Doctrines delivered by their Pastors.

But neither of them have a right to set up an Office of Inquiry into each others private Thoughts and Opinions in order to do them a Mischief.

Neither of them have a right to try each others Opinions by any Rule, Law, Test, but that of the Holy Scriptures, and the Principles of Reason.

But do not Hereticks believe the Gospel? And will not the most Erroneous subscribe to the new Testament?

Ans. Dare you call that Man a Heretick who believeth the whole Gospel! Can that Christian be in any great Error who hath Faith in his new Testament?

No Men, no Christians, are free from Error; and he who acknowledgeth *Jesus Christ* as the Son of God; who studieth his Gospel with a sincere Desire to find out God's Truth and his own Duty, who endeavours to conform his Mind and Life to it; surely this Man can be in no dangerous Error. If he be a Heretick, the best Christians in the World may be Hereticks. He does *all he can do*; if God will not accept a Man upon these Terms, no Man can be accepted by him: If God do accept him; Men ought not to reject him.

Great is the Presumption to call that Man, a Heretick, an unsound Man; whom God will treat as a faithful Servant.

By such Rules of Trial, as human Forms, the Knaves, the Hypocrites, the ignorant Zealots, the Slaves of the World; who will subscribe every human Test; and who are resolved to believe as their Fathers and Neighbours, or as the Church believes.—By this Rule these are the *only sound and orthodox Christians*: While the sincere

sincere, and the upright Inquirers after Truth, the Lovers of God and Christ and the Gospel, the peaceable and friendly, are the *only Hereticks*.

Gracious God! mend this sad State of the Christian Church; in which, with so much false Zeal, Men are putting Darknes for Light; and Evil for Good.

Check, good God! that excess of mistaken Zeal Men shew for reforming the *Opinions* of their Neighbours, which they cannot alter, and which they believe are good; while so little Zeal is discovered for reforming their Neighbour's *Manners* and bad Lives, which they may mend, and which all confess are bad.

The Ruin of Religion, of Faith, Righteousness, Peace and Charity, in all Ages and in all Churches, hath been departing from the clear Dictates of Reason, and the Simplicity of the Holy Scripture, and setting up human Creeds, Canons, Articles and Catechism, as standards of Othodoxy, and tests of Faith and Opinions.

This hath been the Original of all the Hereticating, Nicknaming, cursing in some Churches; and of Rack-ing and Burning to Ashes in others, those who would not bow down to these human Idols, and subscribe those human Forms.

In the Church of *Rome*; touch but the Pope's Authority, and the Decrees of *Trent*.—In the Church of *E——d*; touch but the C——n P——, and the C——h Ca——n.

In the Church of *Scotland*, and amongst the *Dissenters* in *England*, touch but the Assemblies Confession and Catechism.—And the Zealots of all these Churches are as mad as the Mob at *Ephesus*; and their cry as violent as it is weak, *Great is Diana!*—

And not only the *Mob* rage; but the *Divines* are full of, what they'll call, the Fury of the Lord, a diabolick Madness against their Brethren—who have any more Sense or Grace than themselves.

So that in some *Protestant Churches*, and even amongst some *Protestant Dissenters*, a Minister's great-
est

of Danger ariseth from his studying the Scriptures; and the *greatest Heresy*, amongst them is honestly expounding the Scriptures; in case, by doing so, they depart a Tittle from their hallowed Systems and consecrated Catechisms.

Good God! Amongst *Protestants*, and *Protestant Dissenters*, do the Blind lead the Blind? Is there but here and there one of their Prophets, who have Capacity, Honesty and Courage enough, to lead their People out of the Dark?

How little do Protestants, how little do Protestant Dissenters understand the only principle of the Reformation, of the Dissenting Interest, and of all Religion; namely, the Right of private Judgment; or the Right of every Man, and of every Minister to search the Scripture, to understand and explain it as well as he is able; and to act, in his religious Capacity, according to his own Perswasion and Principles, so long as he injureth no Man.

Now shall the exercise of this Right, and no other Crime, expose a Man to be called, *Arian*, *Arminian*, *Heretick*, *Papist*, &c. and to all unmannerly Treatment; not only from the undisciplined Vulgar; but from Brother Divines; who if Strangers to true Divinity, shou'd make some little pretences to Breeding, Justice and Decency?

Is it not as amazing to find any thing of this amongst Protestants, and Protestant Dissenters, as to find the *Inquisition* amongst the *Spaniards*?

Reflect Reader, on the case of thy own Country; look round about thy own Neighbourhood; then offer up serious Thanks to God, who has trusted High-Church Protestant, and Dissenting Bigots and Zealots with so little Power.

Earnestly beg of God, he would never trust them with any more, lest Inquisition Terrors shou'd begin their dreadful Approaches towards us*. When

* We are told that one Mr. James Sl—s, after having sub-

When, Lord, will the Disciples of thy Son learn to love one another! When will the preachers of his Religion so far understand their Lord's Sermon on the Mount, as to make Holiness and a good Life the only Test of a true Faith, and standard of Orthodoxy! When will the Divinity-men cease to put themselves in God's stead, by requiring their People to assent to their dictates as if they were God's word!

To conclude; If the Christian Religion be a reasonable Service, and its great Doctrines are intelligible, as surely they are; let Christian preachers fear compounding for their People an unaccountable, obscure, perplexed, unintelligible System, instead of a plain Gospel; which will answer no other End, but to keep their People in Darkness, under the Imagination of great Light; and to expose Religion to the contempt of every Stranger to *Jesus Christ*:—no other end, but to raise in their Hearers a stupid Veneration for themselves, who pretend to understand their own unintelligible and mysterious Jargon.—No other end, than to keep the understandings of their Flocks wholly in their own Management; without any Advances in true and useful Knowledge. And, if Love, Charity, Meekness, Benevolence, Moderation, Condescension, and such like Virtues, be essential to a Christian Church: Let Christian Protestants, Dissenting Preachers be cautious, lest, by hot and bitter Sermons, they kindle that rage, hatred and uncharitableness amongst their Hearers, against their Fellow Christians, which will really unchurch, and unchristianize their Assemblies, and turn them into so many Pest Houses.

submitted to the infamous Office of an Informer, against his own Tutor, the very learned and pious professor Simson, in Scotland; has had the Presumption to set up an Inquisition at Not——m in England; and has proceeded to excommunicate a worthy English Gentleman, and a very good Christian, only for not believing in the Scotsman's Articles of Faith; tho' he believeth in all the Articles of Faith delivered by Jesus Christ, and his Apostles. A fair step towards a popish Inquisition!



(1)

A

V I E W

O F T H E

Court of Inquisition.

With a Description of the Prisons, and Cruel Sufferings of the Prisoners; exemplified in several Instances of their inhumane Barbarity: Also, the Methods made use of to extort Confessions from Innocent Persons, and to induce them to accuse their nearest Relations and Friends.



THESE Jails are called in Spain and Portugal *Santa Casa*, i. e. the holy House. Every Thing it seems in this Office must be holy. The Prisons are so built as the Author of the History of the Inquisition at Goa describes them, that they will hold a great Number of Persons. They consist of several

Porticoes * ; every one of which is divided into seve-

* Portico is a long room covered over with a vaulted or plain Roof, or supported with Pillars, a Method of Building frequently used in Italy.

ral small Cells of a square Form, each Side being about ten Feet. There are two Rows of them, one being built over the other, and all of them vaulted. The upper ones are enlightened by Iron Grates, placed above the Height of a tall Man. The lower ones are under Ground, dark, without any Window, and narrower than the upper ones. The Walls are five Feet thick. Each Cell is fastned with two Doors; the inner one thick, and covered over with Iron, and in the lower Part of it there is an Iron Grate; In the upper Part of it is a little small Window, through which they reach to the Prisoner his Meat, Linnen, and other Necessaries, which is shut with two Iron Bolts. The outer Door is entire, without any opening at all. They generally open it in the Morning, from six a-Clock till a eleven, in order to refresh the Air of the Prison.

In *Portugal* all the Prisoners, Men and Women, without any Regard to Birth, or Dignity, are shaved the first or second Day of their Imprisonment. Every Prisoner hath two Pots of Water every Day, one to wash, and the other to drink; and a Besom to cleanse his Cell, and a Mat made of Rushes to lie upon, and a larger Vessel to ease Nature, with a Cover to put over it, which is changed once every four Days. The Provisions which are given to the Prisoners, are rated according to the Season, and the Dearness, or Plenty of Eatables. But if any rich Person is imprisoned, and will live and eat beyond the ordinary Rate of Provisions, and according to his own Manner, he may be indulged, and have what is decent and fit for him, and his Servant, or Servants, if he hath any with him in the Jail. If there are any Provisions left, the Jail-Keeper, and no other, must take them, and give them to the Poor. But *Reginald Gonsalvius* observes, p. 106. that this Indulgence is not allowed to Prisoners of all sorts, but to such as are taken up for small Offences, who are to be condemned to a Fine. But if they find by the very Accusation that any Persons are to be punish-

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ed with Forfeiture of all their Effects, they do not suffer them to live so plentifully, but order them a small Pension for their Subsistence, viz. about thirty Maravedis, of the Value of ten Dutch Stivers. This agrees with the Account of *Isaack Orobia*, who had a plentiful Fortune at *Seville*, and was nevertheless used very hardly in the Prison of the Inquisition there. Although his Estate was very large, yet he was allowed a very small Pension to provide himself Provision. This was Flesh, which they made him sometimes dress and prepare for himself, without allowing him the Help of a Servant. In this Manner are the richer Prisoners treated. As to the poorer, and such who have not enough to supply themselves in Jail, their Allowance is fixed by the King, viz. the Half of a silver Piece of Money, called a *Real**, every Day; and out of this small Sum, the Buyer of their Provision, whom they call the Dispenser, and their Washer, must be paid, and other Expences that are necessary for the common Supports of Life. Besides, this very royal Allowance for the Prisoners doth not come to them but through the Hands of several Persons, and those none of the most honest; first by the Receiver, then by the Dispenser, then the Cook, then the Jail-Keeper, who, according to his Office, distributes the Provisions amongst the Prisoners. *Gonsalvius* adds, that he gave this particular Account of this Matter, because all these Persons live, and have their certain Profits out of this small Allowance of the King to the Prisoners; which coming to them through the crooked Hands of these Harpies, they cannot receive it till every one of them hath taken out more than a tenth Part of it.

The Author of the History of the Inquisition at *Goa* tells us, this Order is observed in distributing the Provisions. The Prisoners have Meat given them three times a Day; and even those who have the Misfortune

* Or *Ryal*, a Spanish Coin about 6 *d.* $\frac{2}{3}$ value in English Money.

to be in this Case, tho' they have Money, are not treated much better than others, because their Riches are employ'd to make Provision for the Poorer. I was informed by *Isaack Orobio*, that in *Spain* they sometimes give the Prisoners Coals, which they must light, and then dress their own Food. Sometimes they allow them Candle. Those who are confined in the lower Cells generally sit in Darkneſs, and are sometimes kept there for ſeveral Years, without any one's being ſuffered to go or ſpeak to them, except their Keepers; and they only at certain Hours, when they give them their Provision. They are not allowed any Books of Devotion, but are ſhut up in Darkneſs and Solitude; that they may be broke with the Horrors of ſo dreadful a Confinement, and by the Miſeries of it forced to confeſs Things which oftentimes they have never done.

And how dreadful the Miſeries of this Priſon are, we have a famous Inſtance given us by *Reginald Gonſalvius Montanus*. In the Age before the laſt, a certain *Engliſh* Ship put in at the Port of *Cadiz*, which the Familiars of the Inquiſition, according to Cuſtom, ſearched upon the Account of Religion, before they ſuffered any Perſon to come aſhore. They ſeized on ſeveral *Engliſh* Perſons who were on board, obſerving in them certain Marks of evangelical Piety, and of their having received the beſt Inſtruction, and threw them into Jail. In that Ship there was a Child ten or twelve Years, at moſt, old, the Son of a very rich *Engliſh* Gentleman, to whom, as was reported, the Ship and principal Part of her Loading belonged. Amongſt others, they took up alſo this Child. The Pretence was, that he had in his Hands the *Pſalms of David* in *Engliſh*. But, as *Gonſalvius* tells us, thoſe who knew their Avarice and curſed Arts, may well believe, without doing any Injury to the Holy Inquiſition, that they had got the Scent of his Father's Wealth, and that this was the true Cauſe of the Child's Imprisonment, and of all that Calamity that followed
after

after it. However, the Ship with all its Cargo was confiscated; and the Child, with the other Prisoners, were carried to the Jail of the Inquisition at *Seville*, where he lay six or eight Months. Being kept in so strait Confinement for so long a time, the Child, who had been brought up tenderly at home, fell into a very dangerous Illness, through the Dampness of the Prison, and the Badness of his Diet. When the Lords Inquisitors were informed of this, they ordered him to be taken out of the Jail, and carried, for the Recovery of his Health, to the Hospital, which they call the *Cardinal*. Here they generally bring all who happen to fall ill in the Prison of the Inquisition; where, besides the Medicines, of which, according to the pious Institution of the Hospital, there is Plenty, and a little better Care, upon account of the Distemper, nothing is abated of the Severity of the former Jail; no Person besides the Physician, and the Servants of the Hospital, being allowed to visit the sick Person; and as soon as ever he begins to grow better, before he is fully recovered, he is put again into his former Jail. The Child, who had contracted a very grievous Illness from that long and barbarous Confinement, was carried into the Hospital, where he lost the Use of both his Legs; nor was it ever known what became of him afterwards. In the mean while 'twas wonderful, that the Child, in so tender an Age, gave noble Proofs how firmly the Doctrine of Piety was rooted in his Mind; oftentimes, but especially Morning and Evening, lifting up his Eyes to Heaven, and praying to him, from whom he had been instructed by his Parents, to desire and hope for certain Help; which the Jail-Keeper having often observed, said, He was already grown a great little Heretick.

About the same Time a certain Person was taken up and thrown into the same Jail, who had voluntarily abjured the *Mahometan* Impiety, and came but a little before from *Morocco*, a famous City of *Mauritania*, and Capital of the Kingdom, into that Part of *Spain*

which lies directly over against it, with a Design to turn Christian. When he had observed that the Christians were more vicious and corrupt than the *Moors* he had left, he happened to say, that the *Mahometan Law* seem'd to him better than the Christian. For this the good Fathers of the Faith laid hold of him, thrust him into Jail, and used him so cruelly, that he said publickly, even when in Confinement, that he never repented of his Christianity, from the Day he was baptized, till after his having been in the Inquisition, where he was forced against his Will to behold all manner of Violences and Injuries whatsoever.

The Complaint of *Constantine*, the Preacher of *Seville*, was not less grievous concerning the Barbarities of this Prison; who, although he had not as yet tasted of the Tortures, yet often bewailed his Misery in this Jail, and cried out: *O my God, were there no Scythians in the World, no Cannibals more fierce and cruel than Scythians, into whose Hands thou couldst carry me, so that I might but escape the Paws of these Wretches?* *Olmedus* also, another Person famous for Piety and Learning, fell into the Inquisitors Hands at *Seville*; and thro' the Inhumanity of his Treatment, which had also proved fatal to *Constantine*, contracted a grievous Illness, and at last died in the midst of the Nastiness and Stench. He was used to say, *Throw me any where, O my God, so that I may but escape the Hands of these Wretches.*

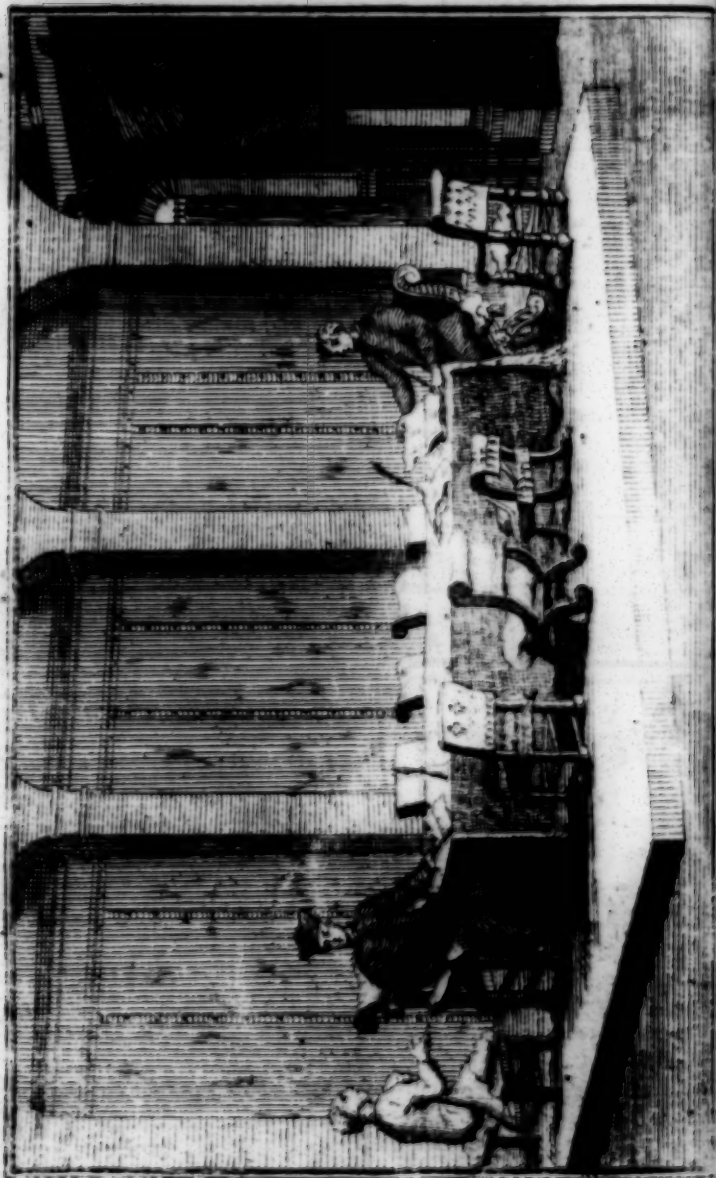
The Prisoners, as soon as ever they are thrown into Jail, are commanded to give an Account of their Name and Business. Then they inquire after their Wealth; and to induce them to give in an exact Account, the Inquisition promises them, that if they are innocent, all that they discover to them shall be faithfully kept for, and restored to them; but that if they conceal any Thing, it shall be confiscated, though they should be found not guilty. And as in *Spain* and *Portugal*

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tugal most Persons are fully persuaded of the Sanctity and Sincerity of this Tribunal, they willingly discover all their Possessions, even the most concealed Things of their Houses, being certainly persuaded, that when their Innocence shall appear, they shall soon recover their Liberty and Effects together. But these miserable Creatures are deceived; for he that once falls into the Hands of these Judges, is stripped at once of all he was possessed of. For if any one denies his Crime, and is convicted by a sufficient Number of Witnesses, he is condemned as a negative Convict, and all his Effects confiscated. If to escape the Jail he confesses his Crime, he is guilty by his own Confession, and in the Judgment of all justly stripped of his Effects. When he is dismissed from Prison as a Convert and Penitent, he dares not defend his Innocence, unless he desires to be thrown again into Jail, and condemned; and, as a feigned Penitent, to be delivered over to the secular Arm.

When the Prisoner is brought before his Judge, he appears with his Head and Arms, and Feet naked. In this Condition he is brought out of Jail by the Warder. When he comes to the Room of Audience, the Warder goes a little forward, and makes a profound Reverence, then withdraws, and the Prisoner enters by himself. At the farther End of the Audience Room there is placed a Crucifix, that reaches almost to the Ceiling. In the Middle of the Hall is a Table about five Feet long, and four broad, with Seats all placed round it, At one End of the Table, that which is next to the Crucifix, sits the Notary of the Inquisition; at the other End the Inquisitor, and at his left Hand the Prisoner sitting upon a Bench. Upon the Table is a Missale, upon which the Prisoner is commanded to lay his Hand, and to swear that he will speak the Truth, and keep every Thing secret. After they have sufficiently interrogated him, the Inquisitor rings a Bell for the Warder, who is commanded to carry back his Prisoner to Jail.

No

No one in the Prison must so much as mutter, or make any Noise, but must keep profound Silence. If any one bemoans himself, or bewails his Misfortune, or prays to God with an audible Voice, or sings a Psalm or sacred Hymn, the Jail-Keepers, who continually watch in the Porches, and can hear even the least Sound, immediately come to him, and admonish him that Silence must be preserved in this House. If the Prisoner persists, the Keeper opens the Door, and prevents his Noise, by severely beating him with a Stick; not only to chastise him, but to deter others, who, because the Cells are contiguous, and deep Silence is kept, can very easily hear the Outcries and Sound of the Blows. I will add here a short Story that I had from several Persons; which, if true, shews us with what Severity they keep this Silence. A Prisoner in the Inquisition coughed: The Jailors came to him, and admonished him to forbear coughing, because it was unlawful to make any Noise in that House. He answer'd, 'twas not in his power. However, they admonished him a second Time to forbear it; and because he did not, they stripped him naked, and cruelly beat him. This increased his Cough; for which they beat him so often, that at last he died thro' the Pain and Anguish of the Stripes.

They insist so severely on keeping this Silence, that they may cut off every Degree of Comfort from the Afflicted; and especially for this Reason, that the Prisoners may not know one another, either by Singing, or any loud Voice. For it oftentimes happens, that after two or three Years Confinement in the Jail of the Inquisition, a Man doth not know that his Friend, nor a Father that his Children and Wife are in the same prison, till they all see each other in the Act of Faith. And finally, that the Prisoners in the several Cells may not talk with one another; which, if ever found out, their Cells are immediately changed.

If any one falls ill in the Prison, they send to him a Surgeon and Physician, who administer all proper Remedies to him to recover him to Health. If there be any danger of his dying, they send him a Confessor, if he desires it. If the Criminal doth not ask for a Confessor, and the Physician believes the Distemper to be dangerous, he must be persuaded by all Means to confess; and if he judicially satisfies the Inquisitors, he is to be reconciled to the Church before he dies; and being absolved in Judgment, the Confessor must absolve him Sacramentally.

If he is well, and desires a Confessor, some are of Opinion he may not have one granted him, unless he hath confessed judicially. Others think he may; and in this Case the Confessor's Business is to exhort him to confess his Errors, and to declare the whole Truth as well of himself as of other, as he is bound *de jure* to do. However, he must add, that he must not accuse himself or others falsely, through Weariness of his Imprisonment, the Hope of a more speedy Deliverance, or Fear of Torments. Such a Criminal the Confessor cannot absolve, before his Excommunication is first taken off, and he is reconciled to the Church. But in *Italy* the Prisoners are more easily allowed a Confessor than in *Spain*.

They are particularly careful not to put two or more in the same Cell, unless the Inquisitor for any special Reason shall so order, that they may not concert with one another to conceal the Truth, to make their Escape, or to evade their Interrogatories. The principal Reason indeed seems to be, that through the Irksomeness of their Imprisonment, they may confess whatsoever the Inquisitors would have them. But if an Husband and his Wife are both imprisoned for the same Offence, and there be no fear that one should prevent the other from making a free Confession of the Crime, they may be put in the same Cell.

The

The Inquisitors are obliged to visit the Prisoners twice every Month, and to enquire whether they have Necessaries allowed them, and whether they are well or not. In this Visit they usually ask him in these very Words; How he is? How he hath his Health? Whether he wants any Thing? Whether his Warder is civil to him? *i. e.* Whether he speaks to him in a reproachful and severe Manner? Whether he gives him his appointed Provision, and clean Linnen? and the like. These are exactly the Sentences and Words they use in these Visits, to which they neither add any Thing, nor act agreeable; for they use them only for Form's sake, and when the Inquisitor hath spoken them he immediately goes away, scarce staying for an Answer. And although any one of the Prisoners complains that he is not well used, 'tis of no Advantage to him, nor is he better treated for the future. If there be Occasion or Necessity, it will be convenient for them to visit the Prisoners three or four times every Month, yea, as often as they think proper; *viz.* when the Criminal bears with Impatience the Misfortune and Infamy of his Imprisonment, in such Case the Inquisitor must endeavour to comfort him very often, not only by himself, but by others; and to tell him, that if he makes a free Confession, his whole Affair shall be quickly and kindly ended.

The Inquisitors must take Care not to talk with the Criminals, when they are examined or visited, upon any other Affairs but such as relate to their Business. Nor must the Inquisitor be alone when he visits, or otherwise gives them Audience; but must have with him his Colleague, or at least a Notary, or some other faithful Servant of the Holy Office.

This also they are particularly careful of, that the Criminals may not be removed from one Cell to another, nor associate with any other. If any Prisoners have been shut up together at once in the same Cell,
when

the INQUISITION. II

when they are removed they must be removed together, that hereby they may be prevented from communicating any Thing that hath been transacted in the Prison. This is more especially to be observed, in case any of them recall their Confession, after they have been removed from one Cell and Company to another. But if a Criminal confesses, and is truly converted, he may more easily be removed from one Cell to another, because the Inquisitor is in no pain for fear of his retracting, but may oftentimes make use of him to draw out the Truth from other Prisoners.

If Women are imprisoned, they must each of them have, according to their Quality, one honest Woman at least for a Companion, who must never be absent from her, to prevent all Suspicion of Evil. This Companion must be antient, of a good Life, pious and faithful. Sometimes when Women are to be imprisoned, they do not carry them to the Jail of the Inquisitors, especially if they are Regulars, if the Jails be within the Walls of the Monasteries, but to the Convents of the Nuns. When this happens, they command the Abbesses or Priorefs to admit no body to discourse with the Prisoner without express Leave of the Inquisitor, but diligently to observe the Order given her. But when the Cause is of Importance, and full of Danger, (and such they esteem all that relate to the Faith,) they think it safer that Women should be imprisoned in the Jails of the Inquisitors. But the Cardinal Inquisitors General are to be consulted in this Affair, who, after mature Consideration, are to determine whether it be most expedient that such Criminals should be kept in the Jails of the Bishops, or Inquisitors Regular; especially if they are young and handsome, as is often the Case of those who are taken up for telling Peoples Fortunes about their Sweethearts.

'Tis farther the Custom and received Use of this holy

holy Tribunal, that such who are imprisoned for Heresy are not admitted to hear Mass, and other Prayers which are said within the Jail, till their Cause is determined. Their principal pretence for this Custom is, that it may possibly happen, when there is a great Number of Criminals, that the several Accomplices, Companions and Partakers of the Crime, may at least by Nods and Signs discover to one another how they may escape Judgment, or conceal the Truth.

But the true and genuine Reason is, that the Prisoner may have nothing to contemplate besides his present Misfortune; that so being broken, with the Miseries of his Confinement, he may confess whatsoever the Inquisitors would have him. For this Reason they deny them Books, and all other Things that would be any Relief to them in their tedious Imprisonment. If any one of the Prisoners whatsoever, prays the Inquisitor when he visits him, that he may have some good Book, or the Holy Bible, he is answered, that the true Book is to discover the Truth, and to exonerate his Conscience before that holy Tribunal; and that this is the Book which he must diligently study, *viz.* to recover the Remembrance of every Thing faithfully, and declare it to their Lordships, who will immediately prescribe a Remedy to his languishing Soul. If the Prisoner in the same, or next Visit is importunate about it, he will be commanded Silence; because if he asks to please himself, they may grant or deny him according to their pleasure.

The keeping the Jail anciently belonged to the Executors Office; and as often as he was absent, he was obliged to provide another Keeper at his own Charge. But now the Jail Keeper is created by the Inquisitor General, and is different from the Executor.

Those who keep the Jails for the Crime of Heresy, must swear before the Bishop and Inquisitor that they
will

will faithfully keep their Prisoners, and observe all other Things prescribed them.

Formerly there were two Keepers to every Jail, but now there is only one Jail-Keeper appointed in every Province, chosen by the Inquisitor General, who is not allowed to give the Prisoners their Food. But the Inquisitors chuse some proper Person to this Office, who is commonly called the Dispenser. The Provisions they give the Criminals are generally prepared and dressed in the House of the Inquisition; because if they were to be prepared in the Houses of the Criminals themselves, or any where else, something might easily be hid under them, that might furnish them with the Means to conceal the Truth, or to elude or escape Judgment. This however is to be left to the prudence and pleasure of the Inquisitors, whether and when the Criminals may without Danger prepare their Provision in their own Houses. But upon account of the Hazard attending it, the Inquisitors but seldom, and not without exquisite Care, gratify them in this particular. If any Things are sent them by their Friends or Relations, or Dometicks, the Jail-Keeper and Dispenser never suffer them to have them, without first consulting the Inquisitors.

As these Keepers have it in their power greatly to injure or serve their Prisoners, they must promise by an Oath, before the Bishop and Inquisitors, that they will exercise a faithful Care and Concern in keeping them; and that neither of them will speak to any of them but in presence of the other, and that they will not defraud them of their Provision, nor of those Things which are brought to them. Their Servants also are obliged to take this Oath.

But notwithstanding this Law, a great part of the Provision appointed for the Prisoners is withheld from them by their covetous Keepers; and if they are accused for this to the Inquisitors, they are much more gently punished, than if they had used any Mercy towards them. *Reginald Gonsalve* relates, that in his

Time *Gaspar Bennarvidius* was Keeper of a Jail. " He was a Man of monstrous Covetousness and Cruel-
 " ty, who defrauded his miserable Prisoners of a
 " great part of their Provisions, which were ill dres-
 " sed, and scarce the tenth part of what was allowed
 " them, and sold it secretly, for no great price, at
 " the *Triana*. Besides, he wholly kept from them
 " the little Money allowed them to pay for the wash-
 " ing of their Linnen; thus suffering them to abide
 " many Days together in a nasty Condition, deceiv-
 " ing the Inquisitor and Treasurer, who put that Mo-
 " ney to the Keepers Account, as though it had been
 " expended every Week for the use of the Prisoners,
 " for whom it was appointed. Neither was it very
 " difficult to deceive them, because they took but lit-
 " tle pains to inquire out the Truth. If any one of
 " the Prisoners complained, muttered, or opened his
 " Mouth upon account of this intolerable Usage, the
 " cruel Wretch, who had divested himself of all Hu-
 " manity, had a Remedy at hand. He brought the
 " the Prisoner immediately out of his Apartment, and
 " put him down into a place they call *Maxmorra*, a
 " deep 'Cistern that had no Water in it. There he
 " left him for several Days together, without any
 " Thing to lie on, not so much as Straw. His pro-
 " vision there was so very rotten, that it was more
 " proper to destroy his Health by Sickness, than to
 " preserve it, or support him in Life. All this he did
 " without ever consulting the Inquisitors, and yet frau-
 " dulently and villanously pretended their Command
 " to his Prisoner. If any one besought him to com-
 " plain to the Inquisitors for so injurious a Treat-
 " ment, for they could not do it by any
 " other Person, and to desire an Audience, the cun-
 " ning Wretch knowing that the whole Blame must
 " lie upon himself, pretended that he had asked, but
 " could not obtain it. By such forged Answers he kept
 " the miserable Prisoner in that deep pit twelve or
 " fifteen Days, more or less, till he had fully grati-
 " fied

" fied his Anger and Cruelty. After this he brought
 " him out, and threw him into his former Jail; per-
 " suading him that this Favour was owing to his Hu-
 " manity and Care, having made Intercession for him
 " with their Lordships. In short, his Thefts and
 " Injuries with which he plagued his Prisoners,
 " who were otherwise miserable enough, were so nu-
 " merous, that some Persons of Interest with the In-
 " quisitors at length accused him before them. Upon
 " this he was imprisoned himself; and being found
 " guilty of many false Accusations, he received this
 " Sentence: That he should come out at a publick
 " Act of the Faith, carrying a wax Candle in his
 " Hand, be banish'd five Years from the City, and
 " forfeit the whole Sum of Money, which by Virtue
 " of his Office he was to have received from the holy
 " Tribunal.

" This very Man, whilst he was Keeper, had in
 " his Family an ancient Servant Maid, who observing
 " the Distress of the Prisoners, labouring under into-
 " lerable Hunger and Nastiness, through the Wicked-
 " ness and Barbarity of her Master, was so moved
 " with pity towards them, being her self well in-
 " clined to the Evangelical Piety, that she often spoke
 " to them through the Doors of their Cells, comforted
 " them, and as well as she could exhorted them to
 " patience, many Times putting them in Meat under
 " their Doors, in proportion to the mean and low A-
 " bilities of her Condition. And when she had no-
 " thing of her own, by which to shew her Liberali-
 " ty to the Prisoners of Christ, she stole good part of
 " that Provision from the wicked Thief her Master,
 " which he had stolen from the Prisoners, and re-
 " stored it to them. And that we may the more won-
 " der at the providence of God, who so orders it that
 " the worst of Parents shall not have always the
 " worst of Children, but sometimes even the best, a
 " little Daughter of the Keeper himself was greatly

“ assisting to the Maid in these pious Thefts, By
 “ means of this Servant the Prisoners had Informa-
 “ tion of the State of the Affairs of their Brethren
 “ and fellow Prisoners, which much comforted them,
 “ and was oftentimes of great Service to their Cause.
 “ But at length the Matter was discover’d by the
 “ Lords Inquisitors, by whom she was thrown into
 “ prison for a Year, and underwent the same Fate
 “ with the other Prisoners, was condemned to walk
 “ in publick Procession with a yellow Garment, and
 “ to receive two hundred Stripes; which was executed
 “ upon her the following Day through the Streets of
 “ the City, with the usual pomp and cruelty. To all
 “ this was added Banishment from the City and its
 “ Territories for ten Years. Her Title was, *The Fa-
 “ voured and Address of Hereticks*. What excited the
 “ implacable Indignation of the Lords, the Fathers
 “ of the Faith, against her, was, That they disco-
 “ vered in her Examination, that she had revealed the
 “ Secrets of the most holy Tribunal to some of the
 “ Inhabitants of the City, particularly relating to the
 “ Provision allotted to the Prisoners. From both these
 “ Examples, and from their different and unequal
 “ Punishment, any one may see how much safer it
 “ is to add to the Affliction of the Prisoners in their
 “ Jail, than to comfort them by any Act of Humani-
 “ ty and Mercy whatsoever.”

And in order that the Jail of Hereticks may be kept
 secret, no one of the Officials, no not the Judge him-
 self, can enter it alone, or speak with the Prisoners
 but before another of the Officials, nor without the pre-
 vious Order of the Inquisitors. All are obliged to
 swear that they will observe this, that no one may see
 or speak to the Prisoners besides the person who gives
 them their Necessaries; who must be a faithful, ho-
 nest person, and is obliged to swear that he will not
 discover the Secrets, and must be searched to prevent
 his carrying any Order or Letters to the Prisoners.

This

This Command they will have observed as most sacred, because, as they say, Secrecy is the Strength of the Inquisition, which might easily be violated, unless this Order be punctually kept; and therefore they always most severely punish those who transgress it. *Gonsalvus Montanus* gives us a very remarkable Instance of this. "One *Peter ab Herrera*, a Man not altogether
 "vile, but of some Humanity, and not very old, was
 "appointed Keeper of the Tower of *Triana*, which
 "is the Prison of the Inquisition. It happened, as it
 "often doth in such numerous and promiscuous Imprisonments, that amongst other Prisoners committed to
 "his Custody, there was a certain good Matron, with
 "her two Daughters, who were put in different Cells,
 "and earnestly desired the Liberty of seeing one another and comforting each other in so great a Calamity. They therefore earnestly entreated the Keeper,
 "that he would suffer them to be together for one quarter of an Hour, that they might have the Satisfaction
 "of embracing each other. He being moved with
 "Humanity and Compassion, allowed them to be together, and talk with one another for half an Hour;
 "and after they had indulged their mutual Affections,
 "he put them, as they were before, in their separate
 "Prisons. A few Days after this they were put with
 "great Cruelty to the Torture; and the Keeper being
 "afraid, that through the Severity of their Torments,
 "they should discover to the Lords, the Fathers Inquisitors, his small Humanity in suffering them to
 "converse together for half an Hour without the Inquisitors Leave; thro' Terror, went himself to the
 "holy Tribunal, of his own Accord confessed his Sin,
 "and prayed for Pardon; foolishly believing, that by
 "such his Confession, he should prevent the Punishment
 "that threatned him for this Action. But the Lords
 "Inquisitors judged this to be so heinous a Crime, that
 "they ordered him immediately to be thrown into Jail;
 "and such was the Cruelty of his Treatment, and the
 "Disorder of his Mind that followed on it, that he

“ soon grew distracted. However, his Disorder and
 “ Madneſs did not ſave him from a more grievous Pu-
 “ niſhment. For after he had lain a full Year in that
 “ curſed Priſon, they brought him out in the publick
 “ Proceſſion, cloathed with the yellow Garment, and
 “ an Halter round his Neck, as though he had been a
 “ common Thief; and condemned him firſt to receive
 “ two hundred Lashes through the Streets of the City,
 “ and then to the Gallies for fix Years. The Day af-
 “ ter the Proceſſion, as he was carried from the *Triana*
 “ to be whipp’d with the uſual Solemnity, his Mad-
 “ neſs, which uſually ſeized him every other Hour,
 “ came on him; and throwing himſelf from the Aſs,
 “ on which, for the greater Shame, he was carried,
 “ he flew upon the Inquiſitor * *Alguazile*, and ſnatch-
 “ ing from him a Sword, had certainly killed him,
 “ had he not been prevented by the Mob who attend-
 “ ed him, and ſet him again upon the Aſs, and guard-
 “ ed him till he had received the two hundred Lashes
 “ according to his Sentence. After this the Lords In-
 “ quiſitors ordered, that as he had behaved himſelf in-
 “ decently towards the *Alguazile*, four Years more
 “ ſhould be added to the fix for which he was at firſt
 “ condemned to the Gallies.”

Theſe Keepers are answerable for the ſmalleſt Fault,
 for they are to uſe the ſame Care in the Cuſtody of
 their Priſoners, as Fathers ought to do in governing
 their Families; ſo that if they ſuffer any one to eſcape
 from Jail, they are to be puniſhed according to the
 Nature of their Offence. Tis therefore their Buſineſs
 frequently to viſit and ſearch the Cells of their Priſon-
 ers, to prevent any Thing from being clandeſtinely car-
 ried in, by which they may deſtroy themſelves, dig
 through the Walls, and ſo eſcape. Their Care of the
 Women is to be peculiarly ſtrict; ſince the Sex is na-

* An Officer that executes the Orders of the Inquiſition.
 curally

naturally frail, and more subject than Men to yield to Passion and Despair, and so are more likely to seek an Occasion of destroying themselves. They must, above all other Things, take Care that they do not behave themselves indecently towards their Women Prisoners. Thus the Congregation of Cardinals Inquisitors-General, condemned a Jail-Keeper to the Gallies for seven Years, and to perpetual Banishment from the Place where he committed his Offence, for having carnal Knowledge of a Woman that was Prisoner in the Holy Office.

'Tis also provided in *Spain*, by many Constitutions, that Inquisitors, who receive Gifts, incur the Sentence of Excommunication, and are deprived of their Office, and fined double the Value of what they take. However, as the Author of the History of the Inquisition at *Goa* informs us, the Inquisitors know how to amass vast Riches by two Methods. When the Effects of the Prisoners, after Confiscation, are sold by the Cryer, the Inquisitors, notwithstanding the Interdict to the contrary, usually send one of their Domesticks, who bids a low price for such Things as his Master wants, being pretty secure that no body else will out-bid them; and by this Means they buy very valuable Things for half price, or less. Besides this, the Inquisitors have a Right to demand the Payment of the Expences, and other necessary Charges they have been at, when, and in what Sums they please, whenever the Money arising from the Confiscations is carried into the Royal Treasury; without ever giving any Reason, or any ones daring to ask them for what Purposes they employ it.

Gonsalvius Montanus also tells us, in his Arts of the *Spanish* Inquisition, *Cap.* 10. that the Inquisitors are sometimes prevailed with to use their Prisoners a little more kindly, by some pretty Presents made by their Friends and Relations. But this Matter must be dextrously managed, that so the Inquisitor may not refuse the

the Offer. The first Thing therefore is, to bribe one of his Servants; in which there is no Difficulty, provided it be done privately. When the Inquisitors themselves are tamper'd with, they generally answer, that holy Tribunal is incorrupt, and suffers no manner of Gifts whatsoever to be received. But they have generally, amongst their Attendance, some Child of their Brother or Sister; or, at least, a Servant that they greatly esteem, and who is to be highly respected, and who sees the Inquisitor refuse the Presents offered to him. This Servant comes to the Prisoner's Friend, and privately points out to him the Relation of the Lord Inquisitor. This is giving him to understand, unless the Person be a Stock, that though before he in vain attempted to corrupt the Integrity of this holy Tribunal, he may by this Conveyance prevail upon the Inquisitor, though he would refuse to accept the same Present when more openly offered him.

The surprizing Artifice us'd by them to draw even their Friends, and nearest Relations to the Confession of those Crimes of which they are accused, by promising them Favour, and other Flattering Assurances of Pardon, is well worth the Readers Attention. We shall Instance in a Remarkable Story from *Gonsalvus*, page 82. &c.

“ In the first Fire that was blown up at *Seville*, An.
 “ 1558, or 1559. amongst many others who were taken up, there was a certain pious Matron, with her
 “ two Virgin Daughters, and her Niece by her Sister,
 “ who was married. As they endured those Tortures
 “ of all Kinds, with a truly manlike Constancy, by
 “ which they endeavoured to make them perfidiously betray their Brethren in Christ, and especially
 “ to accuse one another, the Inquisitor at length commanded one of the Daughters to be sent for to Audience. There he discoursed with her alone for a considerable Time, in order to comfort her, as indeed
 “ she

“ she needed it. When the Discourse was ended, the
 “ Girl was remanded to her Prison. Some Days af-
 “ ter he acted the same part again, causing her to
 “ to be brought before him several Days towards the
 “ Evening, detaining her for a considerable while;
 “ sometimes telling her how much he was grieved for
 “ her Afflictions, and then intermixing familiarly e-
 “ nough other pleasant and agreeable Things. All
 “ this, as the Event shewed, had only this Tendency,
 “ that after he had persuaded the poor simple Girl,
 “ that he was really, and with a Fatherly Affection
 “ concerned for her Calamity, and would consult as
 “ a Father what might be for her Benefit and Salva-
 “ tion, and that of her Mother and Sisters, she might
 “ wholly throw her self into his Protection. After
 “ some Days spent in such familiar Discourses, during
 “ which he pretended to mourn with her over her Ca-
 “ lamity, and to shew himself affected with her Mi-
 “ series, and to give her all the Proofs of his good
 “ Will, in order, as far as he could, to remove them;
 “ when he knew he had deceived the Girl, he be-
 “ gins to persuade her to discover what she knew of
 “ herself, her Mother, Sisters, and Aunts who were not
 “ yet apprehended, promising upon Oath, that if she
 “ would faithfully discover to him all that she knew
 “ of that Affair, he would find out a Method to re-
 “ lieve her from all her Misfortunes, and to send
 “ them all back again to their Houses. The Girl,
 “ who had no very great Penetration, being thus al-
 “ lured by the promises and persuasions of the Father
 “ of the Faith, begins to tell him some Things rela-
 “ ting to the Holy Doctrine she had been taught, and
 “ about which they used to confer with one another.
 “ When the Inquisitor had now got hold of the thread,
 “ he dextrously endeavoured to find his Way through-
 “ out the whole Labyrinth; oftentimes calling the
 “ Girl to Audience, that what she had deposed
 “ might be taken down in a legal Manner; always
 “ persuading her, this would be the only just Means

“ to

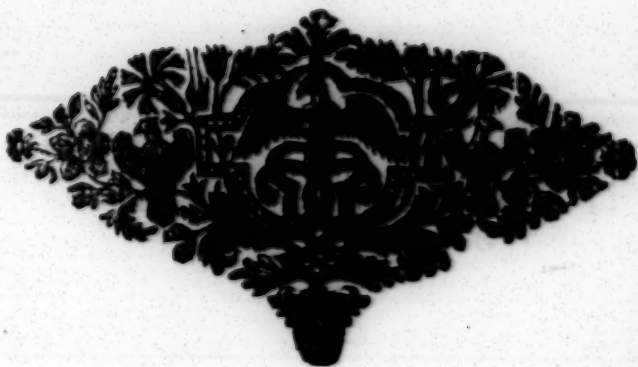
“ to put an End to all her Evils. In the last Audience he renews to her all his Promises, by which he had before assured her of her Liberty, and the like. But when the poor Girl expected the Performance of them, the said Inquisitor, with his Followers, finding the Success of his Craftiness, by which he had in part drawn out of the Girl, what before they could not extort from her by Torments, determined to put her to the Torture again, to force out of her what they thought she had yet concealed. Accordingly she was made to suffer the most cruel part of it, even the Rack, and the Torture by Water; till at last they had squeezed out of her, as with a press, both the Heresies and Accusations of Persons they had been hunting after. For, thro’ the Extremity of her Torture, she accused her Mother and Sisters, and several others, who were afterwards taken up and tortured, and burnt alive in the same Fire with the Girl.”

But if they don’t succeed neither with this Way, the Inquisitor permits some Person or other, who is not unacceptable to the Prisoner, to go to him, and converse with him; and if it be needful to feign himself still one of his own Sect, but that he abjured thro’ Fear, and discovered the Truth to the Inquisitor. When he finds that the Prisoner confides in him, he comes to him again late in the Evening, keeps on a Discourse with him, at length pretending ’tis too late to go away, and that therefore he will stay with him all Night in the Prison, that they may converse together, and the Prisoner may be persuaded by the other’s Discourse to confess to one another what they have committed. In the mean while there are Persons standing at a proper Place without the Jail, to hear and to take Notice of their Words; who, when there is need, are attended by a Notary.

Or else the Person, who thus treacherously draws out any Thing, according to his Desire, from his Fellow-Prisoners, prays the Jail-keeper, when according to Custom he is visiting his Prisoners, to desire that he may have an Audience. And when he goes out of his Jail to give an Account of his Office, he discovers not only what he heard from any of the Prisoners, but also how they received the Doctrine proposed to them; whether with a chearful or angry Countenance, and the like; if they refused to give them an Answer, and what they themselves think of them. And the Accusations of such a Wretch they look on as the best and most unexceptionable Evidence, altho' the Person be otherwise one of no manner of Worth, Credit or Regard.

They who have been lately in the Prison of the Inquisition in *Spain* and *Portugal*, tell us of another Method they make use of to draw a Confession from the Prisoners, *viz.* The Inquisitor suborns a certain Person to go and speak to the Prisoner, and to tell him he comes of himself, and of his own Accord, and to exhort him to tell the Inquisitor the Truth, because he is a merciful Man, and such fine Tales. This is now particularly the Custom in *Spain* and *Portugal*, as to those they call the new Christians. If the Prisoner affirms himself to be a Catholick, and denies that he is a *Jew*, and is not convicted by a sufficient Number of Witnesses, they suborn one to persuade him to confess. If he protests himself innocent, the other replies, that he also hath been in Jail, and that his protesting his Innocence signified nothing. What, had you rather dwell for ever in Jail, and render your Life miserable, by being for ever parted from your Wife and Children, than redeem your Freedom, by confessing the Crime? By this, and other like Things, the Prisoners are oftentimes persuaded

suaded to confess not only real, but fictitious Crimes. And when their Constancy is thus almost overcome, the Inquisitor commands them to be brought before him, that they may make him a Confession of their Faults; the Consequence of which the Reader may very easily Guess, from the foregoing Accounts.





A
NARRATIVE
OF THE
PROCEEDINGS
OF THE
Inquisition in Lisbon

With a Person well known, living now in
London; Taken from his own Mouth.



WAS born, baptized and bred in
the City of *Lisbon*, and was by
my Parents, tho' they were *New*
Christians, educated so entirely in
the Religion of the *Roman Church*
that as I grew up, I never had the
least Scruple in my Mind con-
cerning the Truth of any of that
Churches Doctrines, nor concerning the La-fulness of
any of her Precepts; and accordingly I did sincerely,
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and with no small Devotion, believe and practise all that the *Roman Church* taught and commanded.

As I was going on in this implicate Faith and Obedience to the Church of *Rome*, being one Day about my Business, which was Merchandizing, I was, at the Age of five and twenty, accosted in the Streets of *Lisbon* by two Familiars, who having asked me my Name, and the Place of my Habitation, and shewed me the Cross of the Inquisition, which they wore at their Breasts; they arrested me in the Name of the Holy Office, and having hurry'd me away to it, without suffering me to speak a Word to any body, they delivered me to a Warder, by whom I was thrown immediately into one of its Prisons; and as my Warder at our first Meeting called me Dog, so he ever after treated me as if I had been one. My Prison was five of my common Paces in Length, and three in Breadth; it had a little Light let into it by a Slit in the Wall, which was so narrow, that if I could have reached it with my Eye (which I could not) I should not have seen anything thro' it. I had scarce turned my self round in the melancholy Hole, before a Bed was brought in, which was sent from my House by the Officers who had seiz'd on it, and sequestred all my Goods the Minute that I was arrested. My Warder ask'd me doggedly about my Diet, and when I had told him what it used to be, he answered, you must not exceed three Vintems a Day, for that is all the Holy House allows you. A Vintem is about an English Penny Farthing.

The Knife that came with my first Meal, was of Bone, as are all the Knives in the Prisons of the Inquisition, to prevent the Prisoners cutting their Throats, or stabbing themselves with them; to which, by a dismal Solitude, Fears and ill Usage, they are too often tempted: For my own Part, being naturally active and stirring, my Life under that Confinement was so heavy a Burden to me, that I wished my self in my Grave a thousand times; and it was near two Years before I could perceive, that being used to it had made my

my Confinement any thing the easier; for as I had no Room to walk, so I had nothing to sit upon but the Ground, or my thin Quilt, which lay upon it; and being allowed neither Book, Pen, Ink, nor Paper, nor any thing I could employ my self about, every Day appeared a Year to me.

I had not been a Fortnight in this wretched Solitude, when I was visited by one of the Inquisitors; he gave me the Time of the Day very courteously, and asked me whether I lacked for any thing? and whether my Warder was civil to me? Not daring to say otherwise, for fear of being worse treated, I said, my Warder, who was present, was very kind, and that I wanted such and such Things. But tho' every thing that I had named was writ down, none of them were ever sent to me, as I, being a Novice in their Ways at that time did expect they would have been. For the Truth is, this civil Visit of an Inquisitor, which is made constantly once a Month to every Prisoner in the Inquisition, is of no Benefit, and was instituted, and is continued for no other end, but to help the Inquisitors to the false Reputation of being civil to their Prisoners, and that they may not be thought to have any hand in the cruel Usage which they meet with from their Warders; to which ill Usage nevertheless the Inquisitors, tho' they are not told of it by the Prisoners, when they ask them concerning it, cannot possibly be Strangers, since they know very well, that let it be never so bad, the Prisoners dare not complain of it to them, for fear of making it worse, if it be possible.

It was six long Months (for very long ones they seem'd to me) before a Word was said to me by any body concerning my Imprisonment; only my Warder called on me daily, (and seem'd always in a Rage) to be prepared to make a full Confession of all my Heresies, and of all my Complices in them; but at the End of six Months, an Alcalde came to me, and having commanded me to go along with him, he carried me into a Room where the Inquisitors were; who with

great Courtesy desired me to sit down on a Stool by them; and tho' I desired several times to be excus'd, they made me sit down. Being seated, I was asked by an Inquisitor, *Whether I knew for what Reason I had been taken up by the holy Office?* I answered; *If it were to save my Life I could not guess what it should be.* I was then asked by the same Inquisitor, *Who my Father and my Mother were? Where I was born? Where, and with whom I went to School? Whether I had any Brothers and Sisters? Whether I was marry'd? Who were my most familiar Acquaintances?* With twenty more such Questions: To all which having return'd true Answers, my Answers were all writ down from my Mouth by the Secretary. When that was over, the same Inquisitor, with a seeming great Tenderness for me, and for all my Concerns, but chiefly for the Health and Salvation of my poor Soul, which, he said, was all that the holy Office aim'd at, told me, *That I was accus'd of Heresy, and of having committed divers Acts of Judaism; but as he hoped I had repented of those wicked Acts, so if I had, I could not but make an humble and full Confession of all my Heresies, and of all my Complices:* to the doing whereof he passionately exhorted me. My Answer was, *I had never in Thought, Word, nor Deed, been guilty of any Heresy; nor did I ever commit any Act that I knew to be an Act of Judaism; neither did I know what Judaism was.* The Inquisitor raising his Voice upon that, said, *He was sorry to hear me say so; for there were clear Proofs before them of my Guilt; and that if there had not, I had never been disturbed by the holy Office.* And having thereupon run into high Encomiums of the extraordinary Mercy of the Inquisition to its Prisoners, who by making a full Confession of all their Heresies, and of all their Complices, did appear to be penitent; He entreated me, as I desired to partake of that Mercy, forthwith to make such a Confession. I reply'd, *I could not do it, without wounding my Conscience, by accusing my self and others falsely, which I was sure*
their

their Lordships did not desire I should do. They said, They did not; but being satisfy'd of my Guilt, they conjured me to confess it. And having told them as before, That being innocent, I could not do it with a safe Conscience; they said, It was a great Trouble to them to see me so impenitent; and commanded me to go back to my Apartment, and strictly to examine my Conscience there, in order to the unburdening of it to them, to the saving of my Soul: And having rung a little Bell, the *Alcalde* came in, and carry'd me back to my Prison; where, to do them Justice, they allowed me Time enough for the examining of my Conscience; for it was full six Months more before I had any Interruption from the Inquisitors; when I was by the same *Alcalde* carry'd before them a second time, and having made me sit down as before, they said, They hoped I came prepared to make a full and humble Confession of all my Heresies, and of all my Complices. I answer'd as before, I had never been guilty of any Heresy, nor had I ever committed any Acts of *Judaism*, and so could have no Complices in them: And for their farther Satisfaction, I did solemnly protest, that I was as innocent as the Child unborn. At this they all lifted up their Eyes, and shook their Heads, and told me with stern Countenances, that they were sure that was false. I was then asked by them, whether I did not remember that I had committed some Acts of *Judaism*; but without naming any to me. I answer'd, In my whole Life I had never committed any, and whoever they were that had accused me of them, had wronged me very much; and did therefore humbly beseech their Lordships, as they desired not to condemn an innocent Person, not to give any Credit to those Accusers; offering, if they would but let me know who they were, to prove them to be false. But instead of telling me who were my Accusers, (which they will never do to any Prisoner) they told me, They were satisfy'd I was a harden'd Heretick; and commanded me to go back to my Apartment, and pray to God, to

touch my Conscience with such a Sense of my Guilt, as would oblige me to unburthen it to them: And being carry'd back to my Prison as before, I had six Months more given me to pray as they had directed; when being carry'd before the Inquisitors a third time, tho' I had still the Civility of the Seat, their Countenances were much grimmer than I had seen them before. After many long Expostulations and Denunciations of Woes against Hereticks, as the worst of People; they said, They hoped I came prepared to make a full Confession of all my Heresies and Complices: I answer'd as before, I had never been guilty of any Heresy in Thought, Word, or Deed, and so can have no Complices in any. They told me, They knew that was false, and that if I continu'd obstinate, they should be forc'd to use rigorous Methods with me, meaning the Rack. I reply'd, They might do with me what they pleased, but I hop'd I should have the Grace never to accuse my self nor any body else falsely, as I must, if I confessed the Acts they had charged me with. They said, I was a most harden'd Heretick, and bid me go back to my Apartment, and pray for Grace to confess, and not deny the Heresies I had been guilty of. Being return'd to my Prison, the Rack, to which I expected to have been carry'd every Hour, was Day and Night in my Thoughts: But I was mistaken, for in nine Months I heard no more from the Inquisitors, and was during all that time baited so by my Warder, that I trembled at the very Sight of him. After that, to my great Surprise, one who was a Prisoner in the Inquisition was turn'd into me, and finding that I was like to have him for a Companion, tho' he was an utter Stranger to me, I was much comforted with his Presence: But we had not been long together, before I plainly perceiv'd by his Discourse, that his Errand to me was, to perswade me to confess; and after he had once broke that Matter to me, he teaz'd me Day and Night so to do it, that I heartily wished my self alone again. I ask'd him at last, whether he
himself

himself had confess'd? he said, He had not, and being innocent, could not do it. I told him, he could not be more innocent than I was; and did therefore beg of him to let us talk of something else. But in vain, for he was still harping on the same string.

The Inquisitors being informed, I suppose, by our Warder (who was wonderful civil to my Companion, and did use to whisper with him) that there was no likelihood of his being able to prevail with me to confess, he was after some Weeks to my great Ease, removed; and being soon after carried before the Inquisitors a fourth time, I was asked by them, whether I came now prepared to confess all my Heresies and Complices; and having told them as before, that I could not do it with a safe Conscience, the *Fiscal* was called in, and commanded to read my Process to me; which he did very distinctly. The greatest part of it was nothing but Forms, aggravating the great Sinfulness of Heresy, and the Damnable Estate all Hereticks were in; and extolling the Mercy and Justice of the holy Office. Its Substance was, the charging me home with the Acts of Judaism in general, without naming any, together with a Declaration of my Guilt's being sufficiently proved by two unexceptionable Witnesses; but they were not named.

When the *Fiscal* had done reading, I was asked what I had to say for my self? My Answer was, I had never committed any such Acts, and that did I but know who they were that witnessed against me, I did not doubt of being able to prove 'em to be my mortal Enemies, and to have accus'd me out of Malice. The Inquisitors said nothing to that, but told me, since I was resolv'd to make my Defence, they would appoint a Lawyer to assist me in it. I thank'd their Lordships for that Favour, but withal declared to them, that the most holy Father himself was not a truer Christian than I was. They seem'd to be very angry at this, and bid me go back to my Apartment, like an harden'd Heretick as I was. A few Days after, I was visited
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by a Lawyer, who told me, he was appointed by the Lords Inquisitors to be my Advocate ; but that being of Opinion I was guilty, he thought the best Office he could do me, was to advise me to confess, that I might find Mercy both from God, and from the holy Office. I told him over and over, I was as innocent as the Child unborn; but that did not hinder him from seeking by twenty Arts and Windings to have drawn me insensibly into a Confession; neither did he give over, until I had stopped his Mouth, by telling him, I thought he had come to me to be my Advocate, and not my Confessor. He then ask'd me, what I had to offer in my Defence besides my own Word, which, he said, was little regarded by the Lords Inquisitors. I told him, I was sorry for that; but whoever they were that accus'd me, were certainly mine Enemies, and had done it out of Malice; and that could I but know who they were, I should prove it upon them. He reply'd, there was no need of that, for would I but confess all my Complices, he doubted not but I would light on my Accusers. I said, I could have no Complices in Acts I had never committed; but by running over all mine Enemies, I did hope I might in a Day or two find out who they were that had accused me. He said, that would do well, but that I must likewise have Proofs of their being my Enemies; and having desired me to provide them, he left me for that time. Never was any Man's Mind more perplexed for two Days and two Nights than mine was, to find out who they should be that had accused me; and as I doubted not of their having done it either upon the Rack, or to save their Lives, so I did resolve to pitch on two of my Acquaintance, whom I knew to be in the Prison of the Inquisition before I was taken up by it; and having at last fixed on two, who above all others were I thought, the most likely to have accused me, I did resolve to name them to my Advocate, as my Enemies, and to name Witnesses that should prove it; and accordingly, when my Advocate return-
ed,

ed, I delivered their Names to him, and the Places of their Habitation; which he writ down, and did promise to see the whole Matter strictly examined, and to serve me in it as far as his Conscience would allow him. What was done in it by my Advocate and the Inquisitors, is unknown to me; only my Advocate returning after some Weeks, did with much Choler tell me, I had given the Lords Inquisitors and him a great deal of Trouble, to no manner of purpose, and that if I did not confess, I would in a short time be certainly condemn'd to the Rack. With that my Advocate (who, I suppose, was paid his Fees out of my forfeited Goods) and I parted, and did never see one another any more.

My Advocate's having at parting told me, that if I did not confess I should certainly be put on the Rack, disturbed me extreamly. However I resolv'd not to do it, in Contradiction to my Conscience; and in that Resolution I continu'd, until another Prisoner of the Inquisition, who to avoid the Torture, had confess'd, was turn'd in to me; and tho' this, as well as the former, was quite a Stranger to me, yet he told his Story so well, and us'd so many Arguments to convince me, that nothing but a Confession could save me from the Rack, which would certainly extort one from me; that I was determin'd to confess, tho' being innocent I did not know how to go about it. All the Acts of Judaism that I could think of I did resolve to confess; but when I came to consider, whom I should accuse of having been my Complices in Acts which I had never committed, I was in a terrible Plunge, knowing, that if I should accuse a Thousand, if I did not light on the two that were the Witnesses against me, it would do me no Good; and how to find out who they were, puzzled me extreamly: However I resolv'd to accuse the two I had before named to my Advocate as my Enemies; and, to make sure Work, I added eight more of my Acquaintance to them; and having settled that whole Affair in my Head, I desired my Warder to sup-
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pllicate the Lords Inquisitors to let me have a *Board*, for so an Audience in the Inquisition is called. And so officious was my Warder to serve me in this Case, that I had a *Board* granted me the same Day. When I came before the Inquisitors, I threw my self down at their Feet, and did beg God's and their Pardon for my Obstinacy. They spoke to me to rise up, and said, they were glad to see me so well dispos'd. I told them, (God forgive me for it) that the Night before the holy Spirit had touch'd my Conscience so, that I was not able to stand any longer, and so had resolv'd to make an humble and full Confession to their Lordships: They said I would do very well, and bid me begin. I then confess'd to them, that I had been guilty of all the Acts of Judaism wherewith I stood charged in my Process, and did add several more to them of the same sort. I was much commended by the Inquisitors for this my Ingenuity, and they bid me be as ingenuous in the Confession of my Complices. I named ten Persons to them, who I said, had all join'd with me in Acts of Judaism, whose Names, and the Places of their Habitations, were all writ down from my Mouth by the Secretary. I was much praised by the Inquisitors; but withal they told me, that my Confession was diminutive, for I had Complices which I had not nam'd. I answer'd, that if I had any more, I had forgot them. They said, they did not believe I had, and so commanded me to go back to my Apartment, and rub up my Memory. My Mind was now in a greater Anxiety than ever, for I had already nam'd all that I could think of, that were likely to have accus'd me; however after many an uneasy Thought, I did pitch upon two more, and having done it, I did, by my Warder, supplicate to have another *Board*; which having been granted, I named those two to the Inquisitors. They said, I had done well, but that they knew that I had not as yet named all my Complices; and tho' I did assure them that I could not remember any more, and that if they would but let

me know who they were that I had omitted, I would tell them truly whether they had been my Complices or not. They bid me go back to my Apartment, and consider further of it. I did so, but with so heavy a Heart, that I wished my self dead a thousand times, and did wish also that I had never made any Confession, to the wronging of others and of my own Conscience: And tho' I had not the Courage to go before the Inquisitors, and revoke the false Confession which I had made, yet I did resolve not to accuse any more, let them do what they would to me; and namely, not my Brother, who was very dear to me, and who, tho' he was not in the Inquisition when I was taken up, might, I feared, have been taken up soon after, and to prevent his being racked, might have accused me as one of his Complices; and having for that Reason supplicated for no more *Boards*, tho' my Warder roar'd at me continually for not doing it, for some Weeks I heard nothing from the Inquisitors: But being at last carry'd before them by an *Alcalde*, they ask'd me, Whether I did not remember any more of my Complices, besides those I had named to them? I protested to them that I could not, and that if they would but be pleas'd to let me know who they were that I had not named, I would be sure to tell them the Truth. They said, there was no need of that, for they knew I could not have forgot them, and that if I did not confess them quickly, I should be put to the Question. I told them, I was the unhappiest Man alive, and begg'd of them to shew me some Mercy. They said, they were ready to do it, if I would confess all my Complices, and bid me go back to my Apartment, and consider of it again: I did so, and with Agonies of Mind which no Tongue is able to express. After some Days an *Alcalde* came to me, and told me, he was order'd by the Lords Inquisitors to carry me to the Torture. I bitterly lamented the Sadness of my Condition to him, and told him that I was so weak, for I had not slept for several Days, that I should
certainly

certainly die if I were tortured: But I was, notwithstanding all I could say, carry'd by him to the Place where the Torture is given; where besides the Executioner, and some who seem'd to be Porters, there was an *Inquisitor*, a *Scrivener*, a *Physician*, and a *Chirurgion*. The *Inquisitor*, as soon as I came in, apply'd himself to me, and with a seeming great Compassion beseech'd me to make a full Confession of all my Complices, that I might not be put to the Question. I told him, I had done that already, and that to save my Life I could not remember that I had any more Complices than I had named. The Executioner was all this while preparing the Rack, and when he had done that, having stripp'd me naked to my Drawers, the *Inquisitor* left me to him. The first thing the Executioner did, he brought both my Arms behind my Back, and ty'd them together so with a small Cord, that the Blood was ready to have gushed out at the Ends of my Fingers. When that was done, which put me to great Pain, with a Pulley the Executioner by the Cord drew me up two or three Foot off the Ground: None that have not felt it, can possibly imagine how great the Torture was that I endured then; the Bones of my Shoulder-blades being both presently drawn out of their Places, by the whole Weight of my Body's swinging in the Air upon my Arms in that Posture; and in Truth the Pain was so insupportable, that I really thought I was just expiring; and having cry'd out that I was, the *Physician* came and felt my Pulse, and said it was true, and that if I was not let down presently, I was a dead Man. Upon his Word I was let down, and tho' the Pain I was in after I was upon the Ground, was very great, it was nothing to the Pain I was in whilst I hung shaking in the Air. After I had recover'd my Spirits a little again, my *Inquisitor* came to me, and asked me why I was so cruel to my self, as to endure the Torture rather than confess all my Complices. Upon a little Recollection, I named two more to him. He said I had done well, but that my Con-
fession

feſſion was ſtill minute, and did with a ſeeming wonderful great Tenderneſs beg of me to name them, that the Torture might not be repeated. I could not yet prevail with my ſelf to accuſe my poor Brother, tho' I had now great Reaſon to believe he was one of the Perſons that had accuſed me; but not being certain of it, I did reſolve to endure the Torture again, rather than accuſe him; and having told the Inquiſitor poſitively, that if they would tear me to Pieces I could not remember any more, he left me to the Executioner, who drew me off the Ground as before. I hung in an Extremity of Torture, until the Phyſician cry'd out, I would expire preſently, if I had not ſome Eaſe given me. So I was let down, but was not in ſome time after I was upon the Ground able to ſpeak a Word. As ſoon as I came to my Speech the Inquiſitor return'd to me, and aſked me the ſame Queſtion as before: But inſtead of giving him any Answer, I wiſh'd paſſionately, that they had been ſo kind to me, as to have ſuffered me to have died when I was ſo near it. The Inquiſitor ſtorm'd at this, and having called me a deſperate and impenitent Heretick, he aſk'd me, whether I did not believe the Torments of Hell-Fire, into which I muſt have gone infallibly, if I had died then, denying my Complices, to be infinitely more painful than the Tortures I endur'd on the Rack. I told him, I ſhould certainly die if I was tortur'd any more, Nature being ſcarce able to bear the Pain I was in at preſent. The Inquiſitor ſaid, it was in my own Power to prevent it, and did, according to the Forms of the Inquiſition, beg me to do it; and ſo he left me to the Executioner, by whom I was drawn up a third time, and did hang in the Air till my Senſes were quite gone, by reaſon of the Extremity of the Torture. How long I hung after that, or how long I had been on the Ground before I came to my ſelf, I cannot tell; but after my Senſes were return'd the Inquiſitor return'd to me again, and did, according to the Stile of the Inquiſition, earneſtly beg of me not to be thus cruel to

my self; and having hinted to me, that if I did not confess some more Complices, the Torture would be repeated; my Heart failed me, and I told him, that I did not know but that my Brother, whom I had not yet named, might have joined with me in some of the Acts of *Judaism*, which I had confessed; but not being certain of it, I had been unwilling to accuse him. The Inquisitor answer'd, if my Brother had been one of my Complices, I could not but be certain of it, and that if I did not confess that he was, the Torture would be repeated, to make me tell the Truth. Upon that I own'd to him, that I was certain of my Brother's having been one of my Complices, but that the great natural Affection which I had for my Brother, hindred me so long from accusing him. I was upon that Confession carry'd back to my Prison, to which I was attended by the Physician and Chirurgeon. The Chirurgeon put all my disjointed Bones into their Places again, and the Physician having felt my Pulse, let me Blood twice that Day, to prevent a Rrong Fever which he apprehended was coming upon me; and he had reason, for before next Morning I was light-headed, and in my Delirium, as I was told afterwards by an Inquisitor, I had called all the Inquisitors, and all the Warders, Dogs and Devils, and had said all the ill things of them that a distemper'd Fancy could suggest. After my Fever, which lasted near a Fortnight, was pretty well over, I was visited by an *Inquisitor*, and a *Scrivener*. The *Inquisitor* ask'd me, whether I remembered all that I had said during my Sickness, and seem'd to believe I did. I assured him I did not, having been out of my Senses for several Days. He then told me of my having called them all Dogs and Devils in a most outrageous manner. I said I was very sorry for it, but did not remember that I had ever spoke any such Words; tho' to speak the Truth, after the *Inquisitor* had repeated them to me, I had something of a confus'd Memory of them. The Confession I had made
on

on the Rack, was then read to me by the Notary, and the *Inquisitor* ask'd me whether it was true; and whether I would set my Hand to it? But tho' to do it went so against my Conscience, that I had rather have lost my right Hand, than have sign'd it; yet knowing that if I did not, I should certainly be sent back to the Rack, I did sign it, as well as the Pain of my Arm, which when I moved it was still very sore, would allow me. I was for near a Month after this very quiet, neither was my Warder quite so dogged to me as before; but being after that carry'd before the *Inquisitors* again, I was severely reprov'd by them for my great Obstinacy. But that was not their chief Business at this time, for they enquired of me very strictly, whether I had any Money owing to me, and in whose Hands it was; I to'd them, I was but a young Man, and just set up, when I was arrested, and that I did owe Money, which I had borrowed, but had none owing to me; upon that, the *Fiscal* being present, they commanded me under pain of Excommunication, to tell them the Truth in that matter: I said I had done it, and did name my Creditors to them. In a few days after this Board, I was carried by an *Alcalde* to a Room where a Jesuit came to instruct all the Penitents that were to go out in the next Act of the Faith, in the Elements of the Christian Religion: This Lecture continued till the Vespers of that Act, and being carried early the next Morning into a great Hall, which was full of Prisoners, I had there the Habit of *Fuego Revolto* put upon me, which I wore in the Procession, and was at night brought back again to the *Inquisition*, where I was kept some Weeks, and was catechized every Day, to instruct and confirm me in the *Roman* Faith and Observances, several of which I had almost forgot during the long time of my Imprisonment: During all which time, I never saw a Confessor, nor did I ever hear mass; nor was I ever spoke to, to exercise any of the Rites of Worship. When I was

thought to be sufficiently instructed and confirmed, I was carried before the *Inquisitors*, who gave me a long Admonition, and did at last prohibit me, under pain of the greater Excommunication, ever to divulge to any Person any thing that I had heard, seen, or suffered in the Holy Office; and with that, they turned me out into the wide World, after I had been four Years and eight Months a Prisoner in the Inquisition.

I went strait to my House, where I found a Family had been settled for some Years; I asked them where all my Goods were: they said, they were told they were all removed by the Order of the *Fiscal* the Day after I was arrested: I went to the *Fiscal* to have them, or at least some of them, to help me to Bread, but I never had the Value of one Vintem from him: I remained some Months in *Lisbon* in a poor Condition, but having at last got a little Money to pay for my Passage, I stole on board an English Ship one Night that was to sail next Morning, in which I got to *England*, where I have been ever since.

“ After I had taken the Substance of this Narrative from the Relater’s Mouth in *Portuguese*, I asked him several Questions, which I shall here set down, with his Answers to them. I asked him first, Why, if he were a sincere Romanist, as he said he was, he did leave *Portugal*? His Answer was, That having seen the ways by which People were brought into the *Inquisition*, he thought he, being a new Christian, should be still in danger of being carried back to that Hell, as he called it. I then asked how, if he had not been inclined to *Judaism* before, he came to turn Jew in *England*? he said, being by Birth a new Christian, he had some Relations among the *Portuguese Jews* in *London*, by whom he was kindly entertained, and who did all speak *Portuguese*, or *Spanish*, which were all
“ the

“ the Languages he understood. I asked him, whether the Cruelties which had been exercised upon him in the Inquisition, had not prejudiced him very much against the Christian Faith? he confessed they had; but he said, he had other Reasons for his having changed his Religion. I told him, that tho’ that was enough to prejudice him against Popery, by whose Spirit and Ministers those Cruelties in Matters of Religion were exercised, yet having come among Protestants, whose Religion condemns all such Cruelties, he ought not to have renounced the Christian Faith, but to have embraced that Faith as it was taught in the Church of *England*; he owned, the Protestant Religion was for that, and for divers other Reasons better than the *Roman*; but being himself of the Seed of *Abraham*, and of the Tribe of *Judah*, he said he was convinced he could be saved in no other Law, but in that of *Moses*; which *Christians* and *Mahometans*, as well as *Jews*, did own to have been promulgated by the great God himself. I told him, that was very true, but that it was manifest from the Scriptures of the Old Testament, that the Ceremonial part of that Law was to be abolished by the coming of the *Messias*, to make way for a more spiritual Dispensation. His Reply to this was, that God was unchangeable, but withal he told me positively, that he would not, with me, nor with any Body else, enter into any Dispute about that Matter. I asked him whether he did not think he might have been saved if he had turned Protestant when he came into *England*, and had lived and died in that Faith? He answered, being of the Seed of *Abraham*, he could be saved in no other Law, but in that of *Moses*; but for the Nation of the World, which were not descended from *Abraham*, he believed, if they led holy Lives, they might all be saved in their several Sects. He seemed to have much Charity for Men of all Religions, except *Jews* not professing the Law of *Moses*, and the In-

“ quifitors, and their Officers; who, he ſaid, were not
 “ Men, but Devils come from Hell, who having ta-
 “ ken the Shape of Men upon them, muſt, when they
 “ left the Bodies which they had aſſumed, return to
 “ the Place from whence they came; and of this he
 “ ſeemed to be fully perſuaded, ſo powerfully was his
 “ Judgment of the Inquiſitors and their Officers, in-
 “ fluenced by the Averſion he had for them, which I
 “ do own was the ſtrongeſt I had ever ſeen in any
 “ Caſe; neither is it to be wondred at, if his Narra-
 “ tive of their Proceedings with him be true, as he
 “ more than once did ſolemnly proteſt to me it was,
 “ to the beſt of his Remembrance: And in Truth I
 “ am the more apt to believe it to be ſo, becauſe it
 “ contains nothing that contradicts what the Inquiſitors
 “ themſelves have publiſhed in their Books, concern-
 “ ing their Proceedings with their Priſoners; from
 “ which, as well as from this Narrative, 'tis manifeſt
 “ that the Inquiſition has Appearances of Mercy, on-
 “ ly in eſtabliſhed Forms and Stiles; but is for Un-
 “ righteouſneſs and Inhumanity ſuch a Court as was
 “ never before heard of on Earth. And tho' for this
 “ Reaſon, there was no Nation that did not at firſt
 “ ſtrive violently againſt the ſetting up of the Inqui-
 “ ſition in it, *Rome* it ſelf not excepted, where the
 “ People, as ſoon as that Pope was dead, who in his
 “ laſt Minutes had called the Inquiſition, the *Bul-*
 “ *work of the Roman Church*, did all riſe, and burn
 “ all its Papers and Buildings down to the Ground:
 “ Yet, by ſome Sorcery or other, as one would think,
 “ that juſtly odious Court is ſince become the Palla-
 “ dium and Idol of all the old *Spaniſh* and *Portugueſe*
 “ Chriſtians. For which great Change, I could ne-
 “ ver ſee any thing that looked like a Reaſon, be-
 “ ſides that ill-natur'd one, of Peoples loving to ſee
 “ others in Fears and Dangers, provided they them-
 “ ſelves be ſafe, or do imagine that they are ſo, which
 “ all the old *Portugueſe* Chriſtians think they are;
 “ and that becauſe the Inquiſition in all Caſes, where-
 “ in

“ in the *Roman* Church is not immediately concern’d,
 “ as in the Cases of *Sodomy* and *Bigamy*, are much
 “ more merciful than the Civil Courts are in the
 “ same Kingdoms: And those two Crimes were, I
 “ reckon, brought under the Inquisitions Cognizance,
 “ for no other end, but to drown the Noise, which
 “ they knew its barbarous Cruelties, exercis’d in all
 “ Cases relating immediately to the Faith of the *Roman*
 “ Church, must necessarily raise in the World,
 “ by its extraordinary Mercifulness in these two vile
 “ Cases. But by these and many other like subtle
 “ Devices the Inquisition is establish’d and kept up ;
 “ so that it may be justly doubted, whether is greater,
 “ the wicked Policy of those that set it up, or the
 “ Folly and Stupidity of the Nations, that do not
 “ only submit to it, but are fond of it. And truly
 “ of the *Portuguese’s* being fond of the Inquisition, I
 “ was fully convinc’d, by their Behaviour in the great
 “ and long Contest which was betwixt the stiff old
 “ Pope *Odischalchi* and the Inquisition in that King-
 “ dom during the time I was in *Lisbon*.

SOME
ACCOUNT
FROM THE
Netherlandish Historians

Of the Methods taken by the King of
SPAIN, to Introduce the *Inquisition*
there, with the Cruelties of the Duke
of ALVA, &c.

NO sooner was this monster of Cruelty commissioned by the Inquisitors to Act his part in the following Tragedy, by the Name of the *Wise and Valiant Duke of Alva*, but the poor Protestants in the *Netherlands* found the dreadful Effects of his Inhumanity; all Expectation of Liberty are at an End, and the whole Country blown up into a Flame. He first begins by shewing himself an inveterate Enemy to the Nobility and Gentry of the Country, proceeding with Fire and Sword against all his Opposers, Leveling Mountains of Difficulties to attain his Bloody Purposes; surmounting the Alps as Mole-hills, obliging all that submitted to his Power, as well as those who oppos'd it, to see the dreadful Effects of his Treacherous Baseness and Cruelty; making no Difference between the most Upright, Honest, and Deserving, and the

the Profligate and Vile ; but seems like the grand Enemy of Mankind to make it the Business of Life, to spread Ruin and Destruction over the Face of the Earth. The Earl of *Egmont* goes out to meet him, but pays dear for his Confidence in the End ; at the first sight of whom cries the Duke ; *Behold that great Lutheran*. He admits none of the Council of the *Estates* into Court, but Imprisons and Executes, with cruel Tortures all his Opposers, which caus'd Numbers of Protestants to choose a voluntary Exile, and Esteem it a singular Mercy to escape his cruel Hands. Their Goods are confiscated, if they come not to redeem 'em with their Lives ; and to such as run this hazard, he gives no time for second Thoughts, but as speedily, as surely, they suffer Death by Fire, Water, Ditches, Gibbets, Sword, and sundry Torments : Nothing to be seen throughout this sad Country, but *Stakes, Wheels, Gibbets*, and lamentable Objects of Pity ; the Cries of poor Orphans and Widows, for Fathers and Husbands, their Goods Confiscate, their Sons glad to live in Woods, their Daughters Ravish'd, leading a deplorable Life : And thus stood the state of the poor *Netherlands*, pitied by all, but aided by none, Tyranny having set up his Standard, cruelly Raging like the curled Waves of a turbulent Sea : The Earls of *Egmont* and *Horne* are made Prisoners, many other Persons of Quality secured : Infinite numbers fly to *England, Germany, East-Country, &c.* A Commission is issued out for Apprehending the Prince of *Orange* ; He returns Answer in a learned and Wise Declaration : Thus were the Coals of the Duke of *Alva's* Ambition and Displeasure, blown to a Flame, which scorched the poor Protestants, and made the whole *Netherlands* and the adjacent Countries, Tremble like an Earthquake.

To make this Country swell with Misery and Cruelty, as if the poor Inhabitants breath'd no other Air but their own Misfortunes : The Inquisitors pronounce against all the *Netherlands*, these following Articles,

on

on the 16th of February, 1568, which was ten Days after confirmed by the King.

The most sacred Office of the Inquisition, so often attempted in the Netherlands by his Majesty, and hindered until this Time; shall be instituted and advanced by this Manner, which is most expedient.

I. **T**HEY must persuade the Emperor, being gone astray, and wickedly confederated with Hereticks, that he resign his Kingdoms unto his Son, with the whole Administration of the *Netherlands*.

II. That the Emperor with his two Sisters, having given over all Affairs, leaving the *Netherlands*, shall retire into *Spain* to us, being assured that they shall never return more to do any harm.

III. These being dispatch'd, we must also draw the King to us, and keep him for ever, that he part not, and not suffer any *Flemings* to have Access or Conference with him.

IV. That the King write unto, and command the Clergy of the *Netherlands*, that with the Inquisition, they should accept of fifteen new Bishops, the which should be free from all secular Jurisdiction, yea in Cases of Treason.

V. The Subjects of the *Netherlands*, through their Malice and Waywardness, will revolt and move Seditions and Tumults to all, but to our Company.

VI. The Princes and Noblemen, Heads and Authors of this Faction with the Subjects, must be taken away, and others reduc'd unto Reason.

VII. They

VII. They shall Hire at our Charges, Thieves, and Spoilers of Churches and Images: whose Offences shall be by all the World imputed to the Rebels, by some subtle Means, and so we shall vanquish them.

VIII. That all Negotiations, Liberties and Priviledges shall be rooted out, and that all be reduced to extream Poverty, whereby the Realm shall be permanent for us.

IX. No Man of all these Countries (except he be of our Faction) shall be held worthy to Live, and finally all to be rooted out, and all Goods, Possessions, Arts and Trades, and all Order to be taken away, until there may be a new Realm, and a new People.

X. In this Action, the Wise and Valiant Duke of *Alva* shall be imployed in Person, whereas any other (were he of the Blood Royal, or a Prince should be of no esteem) so as being suspected, yea in the smallest matters, they must be dispatch'd.

XI. No Contracts, Rights, Promises, Donations, Oaths. Priviledge, and so emn Assertions of the *Netherlands*, shall be of any force for the Inhabitants, as being guilty of High Treason.

XII. But above all, they must be Careful, that in such grave Matters of so great Importance, they proceed not suddenly, and with Violence, but moderately and with good Order, to the end that the Princes, Nobles, and Subjects may Mutiny, and that one may Persecute another, so that the Executioner may fall into the Snare, for there is not in Christendom a more foolish and indiscreet Nation, nor that is more easily abused, then is the *Flemish*, God punishing their Infidelity by this Means.

These

These are the Articles agreed on by the Inquisitors, to be presented to his Majesty, for Consent, and was sent out of *Spain*, in Latin, to *James Hassell*, Attorney-General of *Flanders*, and afterwards Counsellor of the Trouble, and were found (written by his own Hand translated into French) amongst his Papers in *Gaud*, when he was taken Prisoner, and afterwards hanged, without the Town in the Year of Christ, 1578.

This Sentence following was made by the Inquisition against the whole Netherlands, and signed by the King of Spain.

“ THE Office of the most Holy and Sacred In-
 “ quisation, required by the presence of his Roy-
 “ al Majesty, to resolve upon the most Abominable
 “ Defection, Apostasy and Heresy, committed by his
 “ Majesty’s Subjects of the *Netherlands*; having view-
 “ ed and diligently examined his Majesty’s Informa-
 “ tion thereupon, having also seen the Letters, Muni-
 “ ments and Documents, Authentical and worthy of
 “ Credit, added to the said Information, by the Offi-
 “ cers of the Holy Inquisition sent into the *Nether-*
 “ *lands*: They say and resolve, so far as their Theo-
 “ logical Profession and Conscience can advise them,
 “ That all and every Subject of the *Netherlands*, and
 “ the whole Body thereof, (except such as are especial-
 “ ly noted in the Information) as well in respect of
 “ those that are publick and manifest Apostates, He-
 “ reticks, and fallen from God, and our Holy Church,
 “ and the Commandment of the Catholick King and
 “ their Obedience, as of such, as counterfeiting them-
 “ selves to be Catholicks, have not done their Duties,
 “ whereunto, and to God, and to his Majesty, for the
 “ respect of the Catholick Religion, and the Oath ta-
 “ ken by them, they are bound to Resist, with all
 “ their

“ their Force and Might, the publick and apparent
 “ Apostates, Hereticks, and seditious Persons, and to
 “ hinder their damnable and wicked Factions, the
 “ which in the beginning of the Troubles and Tu-
 “ mults had been easily done, without any great Diffi-
 “ culty, but Contrary-wise, have forbore from that
 “ godly and holy Resistance, and therefore deserve to
 “ be esteemed and reputed Favourers and Adherents to
 “ those publick and manifest Apostates, Hereticks and
 “ Seditions. Such also as among the Nobility, and in
 “ the Subjects Names, presenting Petitions, and Ad-
 “ monitions against the most holy Inquisition, have
 “ cunningly inflamed and incensed the Hereticks, A-
 “ postates and Seditious and therefore are all guilty of
 “ High Treason, in the highest Degree. So said and
 “ resolved in the City of *Madrid*, &c.

Thus was the poor *Netherlands* intended to be de-
 stroyed, by deep-fetch'd Policy. The World may here
 taste a piece of the fruit that grows in the Inquisition. Here
 I can't but take Notice of the Account Bishop *Burnet*
 gives us in one of his Letters in the Account of *Switzer-*
land of the Inquisition in the Republick of *Venice*, and
 how far it is made an Engine of Policy in the State, p.
 159 of the Edit. printed at *Rotterdam* 1687. * But I
 believe

* *This leads me (says he) to say a little to you of that part
 of this Constitution, which is so much censured by Strangers:
 but is really both the greatest Glory, and the chief security
 of this Republick, which is the unlimited Power of the
 Inquisitors, that extends not only to the chief of the No-
 bility, but to the Duke himself, who is so subject to them,
 that they may not only give him severe Reprimands, but
 search his Papers, make his Process, and in conclusion
 put him to Death without being bound to give an Account
 of their Proceedings, except to the Council of Ten. This
 is the dread not only of the Subjects, but of the whole No-
 bility, and of all that bear Office in the Republick, and*

believe every discerning Person will easily see Reasons for their Conduct, for the same learned Author tells us, p. 145. of the same Treatise; That, " There is no
 " Christian State in the World, that hath expressed a
 " Jealousy

*makes the greatest among them Tremble, and so obligeth them to an exact conduct. But tho' it is not to be denied that upon some occasions they may have been a little too sudden, particularly in the known Story of Foscarin, yet such unjustifiable Severities have occurred so seldom, that as the Wisdom of this Body in making, and preserving such an Institution, cannot be enough admired, so the dextrous Conduct of those who manage this vast Trust, so as not to force the Body to take it out of their Hands, is likewise highly to be wonder'd at. In short the Insolence, the Factions, the Revenges, Necessities and Ambition that must needs possess a great many Members of so vast a Body as is the Nobility of Venice, must have thrown them often into many Convulsions, if it were not for the Dread in which they all stand of this Court: which hath so many Spies abroad, chiefly among the Gondaliers, who cannot fail to discover the secret Commerce of Venice: besides the secret Advices that are thrown in at so many of these Lyons Mouths that are in several Places of St. Mark's Palace, within which there are Boxes that are under the Keys of the Inquisitors, so that it is scarce possible for a Man to be long in any Design against the State, and not be discovered by them. And when they find any in Fault, they are so inexorable, and so quick as well as severe in the Justice, that the very fear of this is so effectual a restraint, that perhaps the long Preservation of Venice, and of its Liberty, is owing to this single Piece of their Constitution: and the Inquisitors are Persons generally so distinguished for their merit who must be all of different Families; and their Authority lasts so short a while that the Advantages of this vast Authority which is lodged with them are constant and visible; whereas the
 unhappy*

“ Jealousy of Churchmens getting into the publick
 “ Councils so much as the *Venetians*, for as a Noble
 “ *Venetian* that goes into Orders, looses thereby his

unhappy instances of their being imposed on, and carrying their Suspicions too far, are so few, that when ever the Nobility grows weary of this yoke, and throws it off, one may reckon the Glory and Prosperity of Venice at an End. It was terribly attack'd not long ago by Cornaro, when Jerom Cornaro was put to Death for his Correspondence with Spain; he was not near a-kin to the great Family of that Name, yet the Family thought their Honour was so much touch'd when one of its remotest Branches was condemned for Treason, that they offered a hundred Thousand Crowns to have saved him, and by Consequence to have preserved the Family from that Infamy; but tho' this was not accepted, for he suffered as he well deserved, yet it was so visible that none of the Family was concerned in his Crimes, that it did not at all turn to their Prejudice. But upon the first Occasion that offered it self after that, to quarrel with the Proceedings of the Inquisitors, they laid hold on it, and aggravated the matter extreamly, and moved for the limiting of their Authority, but the Great Council was wiser then to touch so sacred a part of the Government, so they retain their Power very intire, but they manage it with all possible Caution; A Foreigner that hath been many Years in their Service told me that the Stories with which Strangers were frighted at the Arbitrary Power that was rested in those Inquisitors were slight Things, in comparison of the Advantages that they found from it: and after eleven Years spent in their Service, he said, he never was so much as once sent for to receive a reprimand from them. And if the Nobility, that have any Commerce with Strangers, confess it sincerely to the Inquisitors, they are in no danger by it; but if they conceal it, or any main Circumstances of it, their Process will soon be dispatched.

" his right of going to Vote in the great Council, so
 " when any of them are promoted to be Cardinals,
 " the whole Kindred and Family must during their
 " Lives withdraw from the great Council, and are
 " also incapable of all Employments: And by a Clause
 " which they added when they received the Inquisition,
 " which seemed of no great Consequence, they
 " have made it to become a Court absolutely subject
 " to them; for it being provided that the Inquisitors
 " should do nothing but in the Presence of such as
 " should be Deputed by the Senate to be the Witnesses
 " of their Proceeding, those Deputies either will not
 " come but when they think fit, or will not stay longer
 " than they are pleased with their Proceedings; so that
 " either their abience or their withdrawing dissolves
 " the Court: for a Citation cannot be made, a Wit-
 " ness cannot be examined, nor the least point of Form
 " carried on if the Deputies of the Senate are not
 " present: and thus it is, tho' there is a Court of In-
 " quisition at *Venice*, yet there is scarce any Person
 " brought into Trouble by it, and there are many of
 " the Protestant Religion that live without any trouble:
 " and tho' there is a Congregation of them there that
 " have their Exercises of Religion very regularly, yet
 " the Senate gives them no Trouble."

I fear I have transgressed in this Epitomy of the *Netherlands* Miseries, but shall now conclude with a short
 Comment on the Sentence and Articles of the Inquisition,
 only shewing some few, yet great Cruelties of
 the Bloody Duke, and *Don Frederick* his Son.

This bloody and raging Tyrant, cuts off the Heads
 of Eighteen Gentlemen on *Sandhill* at *Brussels*, amongst
 whom was two Barons of *Battenbourg*, both young Men,
 and much pitied and bewailed by all who knew them.
 Whilst some died at the Stake for Religion, with great
 Courage and Constancy, the Drums were commanded
 to Beat, that they might not be heard to speak: The
 next

next Day he puts to Death the Seignors of *Villers*, and *Dhuys*, with *Quentin*, *Benoyt*, and *Cornelius* of *Mee* a Minister; afterwards also the Seigniors, *Antonio van Stralen*, and *John* of *Cassenbroot*, who because he was Counsellor to the Earl *Egmont*, was tortur'd almost in Pieces. The Earls *Egmont*, and *Horn*, were also Traitorously Beheaded being pitied by all, but none could help them.

Don Frederick, Son to this Bloody Duke *D'Alva*, proves himself an inheritor of his Father's cruel Nature, who being a Man of an early, as well as an implacable Malice, does at *Zupten*, destroy all he can, as well Children, as Virgins and godly Matrons. At *Naerden*, contrary to Covenant, (but equal to his Barbarous and inhumane Spirit of Cruelty and Blood) he commands all to Assemble in the Hospital Chappel, where he Murthers all the Men with variety of Cruelties, the Women of all degrees are ravished, and then Massacred; Children have their Throats cut, tying many to Posts of Houses, and setting Fire to them, burning them Alive; none escaping his Fury, and to compleat all, the Town is razed to the Foundation. *Harlem* is besieged, brought to extream Necessity, and with forty thousand Florins redeem their Liberty, yet *Don Frederick* imprisons *Bourgers*, *Soldiers*, and *Women*, whilst the bloody *Spaniards* pillage and ransack their Houses: Next Day three hundred Walloons are hanged, and murdered, with Captain *Riperda* and his Lieutenant. The Rev. Mr. *Stemback* is hanged, five hundred forty seven Soldiers drowned and murdered, Mr. *Simon Symonson* Minister beheaded, *English* and *Scots* murdered; and before the Hospital-Door great numbers of poor Sick and wounded Wretches are beheaded, and others starved to Death.

Infinite Cruelties might be enumerated, how much Blood has been lost in the *Netherlands* to secure the Consciences of Protestants from (this Mortar-piece of Cruelty and Blood) the horrid Inquisition? After

greater Storms and Combustions then I can enumerate, did the poor *Netherlands* sail through this Sea of Persecution; they often essayed to throw off the Yoke, but were beaten back by the King of *Spain* and the persecuting Inquisitors; yet at length by the good Hand of an uncontrollable Providence, they cast off all yokes of Bondage and Slavery; and the General Estates of the united Provinces of *Holland, Utrecht, Guelders, Zutphen, Zealand, Overijssel, Frizeland* and *Groeningen*, take upon them their own Preservation, in the Government thereof, and declare against the King of *Spain*, by a solemn Edict, revolt from his Tyranny, abjure him, and break his Seals, absolve the *Netherlands* of their Oath, making a new one, in which they swear Obedience to the Estates, for the Preservation of their own Liberties.

Hereupon the King of *Spain* publicly offers a large Sum of Money to any that shall Kill the Prince of *Orange*, then Captain General of the united Provinces; a Prince concluded on, in the *Spanish* Court, to be a great Hinderance to their progress of Tyranny, and one whom they thought very Necessary to remove out of the way; by a Homicide, or any other way, so it was done: About this Time, one *Gasper de Anastro*, a Merchant of *Antwerp*, finding his Estate decaying, to uphold which and obtain the reward, he undertakes to Destroy the Prince of *Orange*; and reveals his purpose to *Valentine of Pardeiu*, Seigneur of *La Motte* Governor of *Graveling*; and also to his Book-keeper, who pitied his Estate, but refuses his offer; but having a Boy-servant named *Jaan Jauvergui*, alias *Joanille*, a desperate Villain, and resolute to do Mischief, who readily accepts the Proposal; the Time and Manner is prefixed, *Anastro* retires from *Antwerp* to *La Motte* at *Graveling*, and on the way he writes Word back to *Joanille*. Not to fail to put two rounds, and to take measure behind, that is, charge with two Bullets, and do Execution behind in the Head. *Peter Timmerman*, a *Jacobi* Friar, confesses him, and promises he shall

go invisible; giving him certain Characters in Paper, and Bones of Frogs, which were found in his Pocket, with sundry Conjurations written in Tables; this Monk accompanies him to the Stairs of the Castle, gives him his Benediction and departs; the Boy takes his Opportunity, shoots the Prince in the Throat, as he was shewing to the Earl of Navall the Cruelties of the Spaniards, wrought in Tapistry; for which the Boy is thrust through with a Halbert and Dies. The Prince through God's Goodness and the Care of his Physicians and Domesticks recovers. Another Plot is laid for his Life by a Frenchman, who is drawn to Pieces alive by four Horses in Paris. At last one Baltazar Gerard waiting with pretence to have a Pass signed, shot the Prince through the Body, who feeling the Hurt, spake only these Words, *Ob my God! take pity of my Soul, I am sore wounded: My God, take pity of my Soul, and of this poor People;* which was no sooner said, but he began to Stagger: The Countess of Swartzembourg his Sister, asked him in High-Dutch, *If he did not recommend his Soul to Jesus Christ our Saviour,* who answered *Yes,* which were the last Words he said. He stands on Record for a most Wise, Constant, and Vertuous Prince, of such Worth and Merit, that future Ages will remember, as a Debt due to Virtue and Honour; while Envy it self stands Mute, (even in his Enemies) at his great Accomplishments and true Worth.

The Murtherer speeds away, but is apprehended; to whom one of the Princes Servants said, *Thou art a wicked Traytor,* he answers boldly, *he was none, he had done the Commandment of the King of Spain his Master:* He was executed with great Torments, though short of the Desert of his Crime and Villany; yet died most desperately, smiling in the midst of his Sufferings.

These Assassins and Murderers that succeed in their devilish Attempts, and afterwards escape the Hands of Justice,

Justice, frequently receive for those signal Services, the Benefit of *Ecclesiastical Immunity*; a particular Instance of which may be seen in the Supplement to Bishop *Burnets Travels*, page 116 of the *Rotterdam Edit.* 1688 *.

To

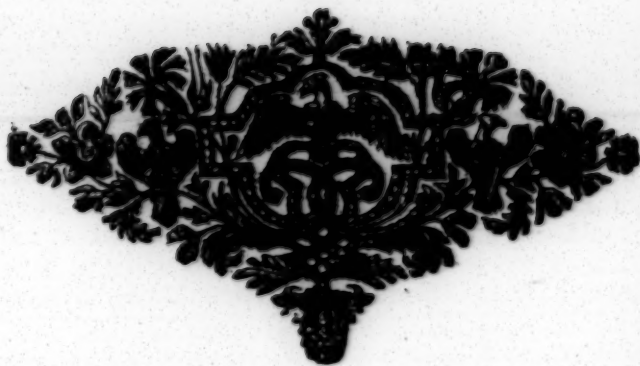
* “ The business of the *Ecclesiastical Immunities*, is
 “ carried so high at *Naples*, that the *General* of the
 “ *Horse*, who is by Birth a *Flemming*, had almost felt it
 “ to his cost; there were two under him, that had quar-
 “ relled, but were made Friends, and one of these meet-
 “ ing the other some Days after that, he embraced
 “ him with all the shews of Friendship; but having a
 “ *Stileto* in his Hand, he managed it so fatally, that
 “ under all the Appearances of tender Embraces, he
 “ killed him out-right; and presently took Sanctuary
 “ in a *Church*, that was hard by; the *General* hear-
 “ ing of this, resolved he would make an Example
 “ of the *Murderer*: but not daring to drag him out of
 “ the *Church*, he set Centinels at the Doors, rec-
 “ koning that hunger would soon force him to come
 “ out: and tho’ the *Priests* that belonged to the *Church*,
 “ carried him in some Provisions, yet that could not
 “ serve him long. But the *General* was forced to dis-
 “ charge the Centinels: for he was Informed, that an
 “ *Excommunication* was coming out against him, for
 “ disturbing the Devotions of those that went to the
 “ *Church*; and he knew that if the *Excommunication*
 “ should be once given out, no Body would so much
 “ as talk with him, or come near him after that: so
 “ he would not run that risque: and this *Assassinate*
 “ had a fair occasion given him to make his escape:
 “ this was a good Essay of the Zeal for the *Immunity*
 “ of Places. Another, fell out about the same time
 “ near *Leghorn*, in which the Sacredness of exempted
 “ Persons was asserted in a manner that was no less
 “ Scandalous; a *Priest* was seized on, for a most hor-
 “ rid

To recount the *Troubles, Miseries, Devastations* and Bloody Cruelties, committed on these poor People of the *Netherlands*, would pass my Purpose and Power; my aim, being principally to shew what Miseries it pleased the Lord to let this afflicted and distressed People undergo, and all for resisting this Bloody Inquisition, a thing justly abominated by all; the Duke of *Alva* afterwards boasted, *That in the space of six Years he had executed by Course of Justice, Eighteen Thousand Men.* Yet the President of his Council said, he spoil'd the *Netherlands* with too much Mercy. Abundantly more

“ rid Crime, either a *Rape* or a *Murder*, I do not
 “ remember which: but he who had no mind to be
 “ taken, defended himself; and shot one of the *Shiri*,
 “ upon which the rest run away. So he apprehend-
 “ ing that a stronger party would be sent, that would
 “ be too hard for him, went and retired into a Wood,
 “ with his *Fusée*; and some being sent to find him
 “ out, he had shot six or seven of them; yet after all
 “ the sacred Character was like to save this execra-
 “ ble Man; for while I was at *Leghorn* I was told that
 “ an *Excommunication* was coming out, against all that
 “ should violate the *Ecclesiastical Immunities* in his
 “ Person: and no doubt the *Great Duke* will give way
 “ to this: for he is so entirely delivered up to his *Priests*,
 “ and is become so excessively *Scrupulous*, that to de-
 “ liver himself from those *Troubles of Conscience*,
 “ which many things, in the Administration of the
 “ *Government* are apt to give him, he has found out
 “ an easy Receipt; which if all other *Princes* can be
 “ brought to follow, it will be very happy for their
 “ *Ministers*. He then considers, that the only sure way
 “ to be Innocent in the Conduct of Affairs, is not to
 “ know them at all: but to devolve them entirely on
 “ his *Ministers*, who do all, without so much as com-
 “ municating Matters to him.

might

might be gathered from the Histories of the *Netherlands*, with those Authors Reflections thereupon, but this I apprehend is needless; A just Abhorrence of such Inhuman Cruelties will naturally arise in the Breast of every Lover of his Country, and true Friend to Liberty.





THE
SUFFERINGS
OF

Mr. Isaac Martin:

His Examination and Conferences with
the Lords INQUISITORS.

*To which is added, some Notes and Occa-
sional Remarks.*

IN the beginning of *Lent*, in the Year 1714, I arrived at *Malaga* with my Wife and four Children. Landing my Goods at the Custom-house to be searched, a large Bible and other Books of Devotion that I had, were found and seized. I ask'd what was the Reason, and was told, that they must be examined, to see if there was nothing written against the holy Faith of the Church of *Rome*. Knowing that there were no Books of Controversy, I thought I should have them again. I went several Times to the Clergy to get them, and asked advice of the Consul, and other

other Gentlemen, how I should recover them. They telling me it was in vain to trouble my self, for I should never get them, I gave over going to the Clergy, and lost my Books.

I had not been above two or three Months at *Malaga*, but I was accused, in the Bishop's Court, of being a *Jew*, and that my Name was *Isaac*, and one of my Children *Abraham*. I hearing of it, acquainted the Consul, who bid me not mind it; that the *Irish* Papists had given that Information; and bid me keep no correspondence with them, for they were a scandalous sort of People. The Clergy made inquiry of the Neighbours, and sent for some that knew me, to know what they knew of me, whether I were not a *Jew* or a *Heretick*. They all said, that they thought I was a *Heretick*; that I had lived in *Spain* and *Portugal* before now; and knew that the *Jews* were not permitted to live there upon pain of being Burnt, if they don't turn *Roman Catholics*. I soon found that I had Enemies; but did not so much regard them: for I thought it was not in their power to do me any harm, and that it was nothing but envy that made them speak against me.

During four Years, that I was at *Malaga*, I and my Family were very much tormented by the Clergy and others, persuading us to change our Religion; and especially by an *Irish* Priest, who makes it his Business to go from House to House to gain Converts, as he calls them. Finding that I could not be at rest, I resolv'd to dispose of what I had, and to retire to *England*, where I might serve God, in the exercise of my Religion, in peace and quietness, without being tormented to change it. I had no sooner given out that I would dispose of what I had and retire, but there was a great Noise that I was to be taken up by the *Inquisition*; which I could not believe: but, some Days after, I found, to my sorrow, that it was true.

About

For about nine a Clock at Night, being a late Hour in those Countries, some People knocking at my Door, I ask'd them what they would have? They said, they wanted to come in. I desir'd them to come the next Morning, for I did not open my Door at such an hour. They answered, they would break it open; which, accordingly they did, being about fifteen Priests, Familiars, a Commissioner, and others belonging to the *Inquisition*, in Arms; I ask'd them what they wanted? They told me, they wanted the Master of the House; to which I replied, I am the Man, what do you want with me? who are you all? They answered, we belong to the *Inquisition*, take your Cloak, and come along with us. I was surprized at this, and said, pray Gentlemen, stay a little, that I may give notice to my Consul: for I am an *English* Man, and the *Inquisition* has nothing to do with me. But they answered, your Consul has nothing to do in this case; come, let us see if you have no Arms about you. Where are your Beads? I said, I am an *English* Protestant; we carry no private Arms, nor make use of Beads. When they had searched me; and taken my Watch, Money, and other things that I had in my Pockets, they carried me to the Bishop's Prison, and put me in a Dungeon, with a pair of Fetters on; forbidding the Prisoners, upon pain of Excommunication, to have any Conversation with me, for I was a *Heretick*, and a very dangerous Man against the holy Faith.

My Wife and Children fell a crying, to see so many Men in Arms carrying me away. But she was forc'd to go and cry in the Neighbourhood; for they turn'd her and her Children out of Doors, and kept the House to themselves five Days, 'till they had taken every thing away: And then they return'd her the Key to go into her House again, where she found nothing but the bare Walls.

Four Days after I had been in the Dungeon, my Fetters were taken off, and I was examined by the Commissioner of the Inquisition, who had taken me up. He asked me, whether I had any Effects besides what was found in my House? And whether any Body owed me any Money? which he bid me tell him, and said I must go to the Inquisition at *Granada*. I beg'd of him to let me be examined at *Malaga*, and to tell me what I was taken up for? He told me that I should hear that at *Granada*: Then I desired him, for God's sake, to let me see my Wife and Children before I went; but he told me it could not be done. The next Morning having two pair of Fetters on, I was mounted upon a Mule, and so led out of Town, the People crying out after me, go to *Granada* to be Burnt, you are a Jew, you are an *English Heretick*, huzzaing and scoffing at me. Thus was I conducted out of *Malaga*, without having the liberty to see my Family, or any room to believe that I should ever see them any more.

The Mule, that I was upon, was loaded, and my Fetters being very troublesome to me, and hurting the Mule's neck, she threw me, and pitching upon a Point of a Rock, I almost broke my Back: insomuch that I could not get up again, without help. That day we came to a place call'd *Velez-Malaga*, where I had the good Fortune to meet with an English Merchant, a very worthy Gentleman, and a good Friend of mine, who was very sorry to see me in this dismal Condition. He sent for a Surgeon to dress my Back, which was very much bruised, and told me that he would do me any Service that he could. I told him what had happen'd to me, and as he lived at *Malaga*, desired him to assist my Family, and to charge my Wife from me, not to change her Religion; but to take care of the Children, and if she found that I was a lost Man, to retire to England. I desired him to present my Service

vice to all the Protestants that were at *Malaga*, and to desire the Consul to write to *Madrid* to our Envoy, that he might know what had happen'd to me, and demand me at the Court of *Madrid*, as being an English Protestant, over whom the Inquisition had no Power. My Friend told me that he would do what I desir'd of him, and that he believ'd they had given out that I was a *Jew*, only for a pretence to take me up, in order to make me change my Religion.

I ask'd of the Carrier, that had me in Custody, whether we could not get a Coach or Chaise to go to *Granada*, for my Back pain'd me very much upon the Mule: but he told me that a Horse could hardly go the Road; that he was sorry for my Pain; but Dead or Alive, I must go to *Granada* with him, and be there at such a Time: for so were his Orders and he must obey them. The next Morning, Mules being ready, my Friend gave me some Money and some Provision for the Road. I told him that he was the last Man of a Protestant that, may be, I should ever see; for I did not know what would become of me; that I was ~~a~~ going into the Hands of the Enemies of the Protestant Faith; but hop'd that God would give me Strength to stand to my Religion, and was resolv'd so to do, let what would happen. Then, embracing one another with Tears in our Eyes, we parted.

It is seventy two Miles from *Malaga* to *Granada*. We were three Days in our Journey, and I suffered very much from the fall I had received: but the trouble of Mind, that I was in, was greater; for I was like one that does not know, whether he shall live or die, 'till he has received his Sentence.

When I arrived at *Guanada*, the Carrier made me stay in an Inn, 'till such times as it was almost dark: for they put no Body into the Inquisition by day-light.

He ask'd me if I would not write to my Wife; which I did: but could perceive, by his Discourse, that the Letter was to go to the Inquisition, and my Wife never received it. When Night came, I was carried to the Holy Office of the Inquisition, as they call it. The first thing the Jail-Keeper did, was to take off my Fetters, which eased me very much. Then I was led up one pair of Stairs along some Galleries, where coming to a Door, the Jail-Keeper open'd it, and then open'd a grated Door, and led me into a Dungeon, and remain'd with me till such times as the under Jail-Keeper fetch'd a Lamp, and the Things that the Carrier had brought, which was an old Bed, a few old east off Cloath, and a Box full of Books. I desir'd the Jail-Keeper to let me have some of them to read; but he nailed the Box up, and told me that they must go to the Lords of the Holy Office, and that there were no Books allowed there. I was very sorry to see them, for there happen'd to be two which were Books of Controversy.

After the Jail-Keeper had searched me, and took the Money that my Friend had given me, he took a Pen and Ink, and writ down what the Carrier brought, and ask'd me what the Buttons of my *Roquelaur* were of, and the Buttons of my Coat. I told him some were Gold, and some were Silver. He bid me count them exactly, both great ones and small ones, took my Rings off my Fingers, and an exact account of every rag that I had, and writ them all down as if I was making my Will; then told me that I was in a holy Place, and that there was nothing lost there; that I should have them all again when I went out. After that he asked me if I had no private Arms, nor no Money hid about me? Telling me that I must declare it upon pain of two hundred Lashes, if I did not; to which I answer'd, I was an English Man, and that we never carried private Arms about us. Then he asked me, what Religion I was of? I told him I
was

the INQUISITION. 65

was a Protestant. What! Then you are no Christian! said he. Yes I am, tho' you don't reckon me so, said I. But, he answered, you are not right Christians; you are Hereticks; and after having asked my Name, and several frivolous Questions, to which I answered, he began thus.

You must observe a great silence here, as if you were Dead; you must not Speak, nor Whistle, nor Sing, nor make any Noise, that can be heard; and if you hear any Body Cry, or make a Noise, you must be still, and say nothing, upon pain of two hundred Lashes. I told him, I could not be always upon the Bed, and ask'd, whether I might not have the liberty to Walk? He told me I might, but softly.

Then he asked me, if I would have any thing to Eat or Drink? I desir'd him to give me a little Wine, which he did, with some Bread, and half a dozen Walnuts; bidding me make my Bed, and put out my Lamp, and he would call upon me in the Morning. Then bolting the Door, he left me to my self in a dismal Apartment, and full of Sorrow.

After I had prayed to God, to give me Patience in my Troubles, and to deliver me from the cruel Hands, into which I was fallen; I went to Bed: But had little Rest that Night, for I found it very Cold; the Floor being brick'd and the Walls between two and three Foot thick; so that tho' I was up one pair of Stairs, I was as if I had been in a Cellar, it being frosty Weather at that time. Night being over, I perceived the Day Light thro' a Hole, about a Foot long, and five Inches broad. But the Walls being so thick, there was but little Light came in. The Hole was just by the Ceiling; so that I could see nothing but the Sky. A little while after, came the Jail-Keeper, to light my Lamp; he opened the close Door, and, thro' the grated one, lighted it; and bid me dress my self; for

I must go for some Provisions, and must light my Fire, and dress my Dinner.

Sometime after, he came, and took me down Stairs with him to a Turn, such as they have in Convents; where a Man at the other side, whom you can't see, turns in your Allowance. They gave me half a Pound of Mutton (their Pounds are but sixteen Ounces, and at *Malaga*, they are thirty two,) about two Pound of Bread, some Kidney Beans, some Raisins, and about a Pint of Wine, and two pound of Charcoal. I had a little earthen Stow, to light my Fire in; a Pipkin, to boil my Victuals; some earthen Plates, and Pitchers to hold Water; a Bason, to ease my self; a Broom, to sweep my Dungeon; three Baskets, one for Bread, Meat, and Greens; another for Charcoal; and the other to sweep my Dirt in; and a wooden Spoon. But I had no Knife, nor Fork, nor Table, and nothing to sit upon, but some Boards, that are fasten'd in the Wall, upon which my Bed was placed. The Jail-Keeper shewed me, how I must manage my Allowance; he parted my Meat in three parts, and told me it must serve me three Days, and then I should have more. Then he shew'd me how to light my Fire, and told me, that I must be ingenious, and learn to dress my Victuals nice; and to make the Meat savory. I thank'd him very kindly, for shewing me, and away he went.

I thought it very hard, to be reduced to such a short Allowance, having before lived in plenty. I dress'd the third part of my Meat, with some Kidney Beans, as well as I could; and, tho' I was in great pain, from the fall I had received, I eat my Meat, and could have eaten more, if I had had it. That done, I went to Bed, in the Afternoon, the Jail-Keeper came to see me. I told him, I had a great pain in my Back, He told me, I should have a Doctor, which I had the next Morning; who order'd me to be bled, which

was

was done accordingly. He gave me some Oil, to anoint my Back; but I could nor anoint my self; so that I made no use of it, but to burn. The Doctor was two or three times with me; and I kept my Bed three or four Days; during which time, they brought me my Victuals ready dress'd. But it was three Months, before the pain of my Back was quite gone.

That Day sevensnight, that I was put into the *Inquisition*, the Jail-keeper bid me to get my self Clean; for I must go to Audience. I, not knowing what he meant, desir'd him to repeat what he had said; and so he did. The word Audience, surprising me, I asked him who I must go before? He replied, you must go before the Lords of the holy Tribunal, to be examined. I told him, it was very well; and desir'd him to send for a Barber to shave me. But he answered, there were no Barbers allowed, but three times a Year. I went along with him, and he would hardly allow me to take my Perriwig on my Head. Coming into a Room, I found two Men, one sitting between two Crucifixes, and the other at his left Hand, with Pen, Ink and Paper before him. He was the Secretary, and a young Man. My Lord, was an old Man, of about Sixty Years of Age, look'd like a lean Jesuit, and was the chief of the three Lords Inquisitors. He bid me sit down upon a little Stool, that was there on purpose, which fronted him; so that there was a Table between him and me, and a Crucifix in the middle of it that fronted me. And thus he began to speak to me, with a great deal of gravity, and I heard him with a heavy Heart, and a very uneasy Mind.

Inquisitor. What was you brought here for? How came you here? Can you speak *Spanish*?

Martin. My Lord, I don't know what I was brought here for. I can speak *Spanish*, but not so well as *English*, or *French*. If you please to send for an *Irish*, or *French* Priest, I should be glad; for I am afraid, that I have not *Spanish* enough to answer your Lordship, in some things that you may demand of me.

Inq.

Inq. I find, you speak *Spanish* enough. What have you done? What is your Name? What Country Man are you? What Religion are you of?

Mart. My Lord, I don't know what I have done. My Name is *Isaac Martin*. I am an English Man, and a Protestant.

Inq. Will you take an Oath, that you will answer the Truth, to what shall be demanded of you?

Mart. Yes, my Lord, I will.

Inq. Well! put your Hand upon that Crucifix, and swear by the Cross.

Mart. My Lord, we swear upon Scripture.

Inq. It is no matter for Scripture; put your Hand upon the Cross. [*I put my Hand upon the Cross, and thus he begun.*] You must tell me, what your Father and Mother's Names were, and what their Father and Mother's Names were, what Brothers and Sisters they had, and what Brothers and Sisters you have, where they were born, and what Business they followed, or follow? [*To which, I answered, to the best of my knowledge; too long to be here inserted.*] You say, you are an Englishman. We have great belief in them; they are generally People that speak the Truth; I hope you will?

Mart. My Lord, I don't know, that I have done any thing, that I should be afraid of. Your Lordship has given me my Oath; and if you had not, I should have told the Truth.

Inq. It is very well, *Isaac*. [*Then he begins to ask about my Wife's Relations, as he had about mine; and what Names my Wife and Children had; to which I answered directly.*] Where was you born, *Isaac*, and in what Parish?

Mart. My Lord, I, and my Family, were all born at London; but in different Parishes.

Inq. Are you a Scholar? Have you studied *Latin*?

Mart. No, my Lord, I have had but a common Education.

Inq.

Inq. What do you call, a common Education, in your Country? You have been at School; what did you learn there?

Mart. My Lord, I learnt to read, to write, and to cast Accounts; that is what we call a common Education.

Inq. What Sect are you of? For in *England*, you have several Religions, as you call them.

Mart. My Lord, there are different Opinions, in *England*, in matters of Religion. I am of that, which is called the Church of *England*; and so was my Father and Mother.

Inq. Was you Baptiz'd?

Mart. Yes, my Lord, I hope I am a Christian.

Inq. How are you baptized in *England*?

Mart. We are baptized, in the Name of the Father, and of the Son, and of the holy Ghost.

Inq. Do you take the Sacrament in your Religion?

Mart. Yes, my Lord.

Inq. How do you take it?

Mart. My Lord, we take Bread and Wine, as our Saviour gave to his Apostles.

Inq. Do you confess your sins to your Clergy, as we do in the Church of *Rome*?

Mart. No, my Lord, we confess them only to God Almighty.

Inq. Do you know the Lord's Prayer, the Belief, and the Commandments?

Mart. Yes, my Lord, and will give you an Account of my Religion, if you please, and prove to you, that I am a Christian; tho' I have been called a *Jew*, and a *Heretick*.

Inq. What do you believe in your Religion?

Mart. My Lord, we believe the same Creed that you have.

Inq. Have you any Bishops in your Religion? Have you been confirm'd?

Mart. My Lord, we have Archbishops, and Bishops; but I don't remember, whether I have been confirm'd.

Inq.

Inq. *Isaac*, you have been brought up in the Dark, it is a pity; but you may enlighten your self, if you will.

Mart. My Lord, I hope I have light enough to save my self, if I live according to it. [*His discourse being very long, and I very much troubled in mind, the Tears came into my Eyes; which he perceiving, spoke thus to me, very smoothly.*]

Inq. Don't cry, nor don't be afraid.; here is no body put to Death here, nor no harm done to any body. I hope your case is not so bad, but it may be remedied. You are amongst Christians, and not among Turks.

Mart. My Lord, I know very well, that I am amongst Christians; and that the Laws of Christ are merciful: But I have been used, as if I had committed Murder.

Inq. Well, have patience, you shall have Justice done you; you must think of what you have done, or said, during the time that you liv'd at *Malaga*; and confess it: for that is the only way to get out of your Troubles. But let us continue our Examination. To be sure, you was not brought here for nothing, was you?

Mart. My Lord, I don't know what I was brought here for.

Inq. You must think of that, and you must tell me how old you are; and from as far as you can remember, the life that you have led, what Company you have kept, what Business you have followed, what Country you have travelled in, and what Languages you can speak?

Mart. My Lord, I have been a Traveller this many Years, and have made several trading Voyages; sometimes in one Country, and sometimes in another; and can't remember, how long I have lived in every place; but I will tell you as well as I can.

Inq. It is very well, *Isaac*, tell the truth. [*After I had told him, to the best of my knowledge; he said,*]

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it is very well, *Isaac*; you have been a great Traveller; you have been wild in your time.

Mart. Yes, my Lord, too wild: for if I had stayed at home, as I ought to have done, I should not have been in the misery, I now am.

Inq. In your Religion, do you believe in the *Virgin MARY*, the Mother of God, and in the Saints? Don't you worship them?

Mart. My Lord, we believe that the *Virgin Mary* is the Mother of *Jesus Christ* carnally; and believe she and the Saints are happy; but we don't worship them.

Inq. What! Don't you worship the Mother of God, and the Saints, that are always praying for us?

Mart. No, my Lord, we worship only one God in three Persons, and nothing else.

Inq. [*He speaks to the Secretary.*] It is pity that he has been brought up in Heresy; he talketh pretty well. [*Then he makes a long Discourse to me, representing to me,*] what a pity it is, that *England* has left the true Faith, and has embraced Heresy; that formerly it produced a great many Saints; but now it produced nothing but Schisms, and Heresies; that our Bishops and Olergymen were a strange sort of People, to marry as they did; [*and thus he run on a long while: To which I answered,*] that I believed that *England* produced as good Men, as ever it did; [*but he bid me hold my Tongue; and told me,*] I knew nothing of those Affairs; bid me think of what I had done, or said, during my living at *Malaga*. That I should have time to think of it, and to think upon what he had told me; bid me go to my Dungeon, and he would send for me another time. [*To which I said.*]

Mart. My Lord, I hope that your Lordship will consider that I have a Family; and I beg that your Lordship will dispatch me, as soon as possible.

Inq. I will do all that I can to dispatch you; go and think upon what you have done or said; I hope your case is not very bad, and can be remedied, if you think upon what I have said to you.

It

It was a long Audience, for it lasted about an hour and a half.

When I came to my Dungeon, I reflected upon what happen'd to me during my living at *Malaga*, and upon what my Lord had said to me. I found by his Discourse, that he was very well inform'd, what Countryman I was; what Family I had; what their Names were; what Religion I was of; where I had travelled, and what Languages I could speak. As the Jail-Keeper came Mornings and Nights to light my Lamp, I desir'd him to tell me, what he thought of my case? And how I must behave my self at Audience? I made as much a Friend of him, as I could, in order to learn something of the ways practic'd in the *Inquisition*. But they are sworn to keep the secret; so that I could not learn much of him. He told me, that I was there, for the good of my Soul; that the Lords of the *Inquisition* were very Merciful; that I must not be afraid; that there was no Body put to Death there, nor no harm done to any Body; that the Lords of the *Inquisition* demanded only a true Confession; that he believed my case was but a small Matter, that I could remedy easily; and advis'd me, as a Friend, not to contradict them, let them say what they pleas'd; for they were holy just Men.

I thank'd him for his Advice; but found that my Lord, and he, were both Liars*; in telling of me, that I had no occasion to fear; and that there was no Harm done to any Body there: For I knew, that in

* Their Art and Sophistical way of arguing is well represented by *Father Paul*, in one of his Letters, who says,
 " They have so many lurking Holes, so many Pretences, so many Colours to disguise things with, that
 " they are more different than *Plato's* Sophister; and
 " when a Man thinks he has them fast, away they
 " slip through his Fingers, like an Eel, in spite of
 " his Teeth, [and then catch them where you can.]
 the

the holy Office of the *Inquisition* (as they call it) they Torture People; they Whip them; they send them to the Gallies; and they Burn them Alive, without any Body's daring to find fault, tho' it should happen to their own Relations, upon pain of being put there themselves, if the *Inquisition* should hear of it: For they pretend to be as infalible, as the *Pope*, in their way of Justice; and that whatever they do, is Just; and the King himself has nothing to do with them; for they are above him, and he is subject to the *Inquisition*.

A Week after, I was called to Audience, and coming into the Room, my Lord begun thus: Well, *Isaac*, how do you? Do you remember what you have done, or said, whilst you liv'd at *Malaga*? Have you reflected upon what I said to you?

Mart. Yes, my Lord; but I can't remember every thing, that has happened in four Years time.

Inq. Well, let us hear, what you have remember'd?

Mart. My Lord, during my living at *Malaga*, I was attack'd, and insulted several Times about my Religion. I hope your Lordship allows, that an honest Man ought to defend his Religion.

Inq. Yes, *Isaac*, he may defend it.

Mart. My Lord, it is what I have done, and the same liberty have the *Spaniards* in my Country: For if a Bishop should attack them in matters of Religion, they have the liberty to defend themselves.

Inq. How long have you been married? Was your Wife a Widow, or a Maid, when you married her?

Mart. My Lord, she was a Widow, and had two Children; and I have been married about seven Years to her; [*which he knew as well as I; but was always sisting me, and hardly ever look'd in my Face.*]

Inq. What quarrels have you had with People? Do you remember their Names? if you do, name them.

Mart. I nam'd four or five that I had words with.

Inq. You think that those People are your Enemies; tell me what reason you have to think so?

H

Mart.

Mart. My Lord, at my first arrival at *Malaga*, three *Irish* men went to the Bishop's Court, to acquaint them, that I was a *Jew*; they hardly knew my Name, nor what Religion I was of. Your Lordship has heard of it, I suppose; all the time I lived at *Malaga*, they upon divers Occasions, shew'd themselves my Enemies. My Friends oftentimes told me, that they spoke ill of me, behind my Back, sometimes saying that I was a *Jew*, and sometimes that I was a *Heretick*; and that they would play me a trick one Day, that I should not carry much Money along with me, if I left the place; and I find, my Lord, that they have accomplish'd their Design.

Inq. Have you had no words about Religion? Have not you blasphemed against our holy Faith?

Mart. No, my Lord, I am a better bred Man than that. My Religion does not permit such Things. It is true, that I have had high words about Religion, when I have been attacked; but not to blaspheme your Religion.

Inq. Well, but what is the Reason that you have so many Enemies? Can you tell?

Mart. I know no other Reason my Lord, but that I am an *English* Protestant; and had better Business, than they had, which caused them to envy me, ever since I have lived at *Malaga*. [*He speaks to the Secretary, and tells him, that there is some likelihood in what I said; but it could be remedied.*]

Inq. Well, but *Isaac*, have you no Inclination to be a good Christian, and to be in the right way of Salvation? You're a man of Age, and of Reason, and have a Family; it is time to think of your Soul.

Mart. My Lord, I hope God will save me in the Religion that I have been brought up in. I have no inclination to change my Religion: Jesus Christ allows of no Persecution. I hope, my Lord, there is none here.

Inq. No, *Isaac*, it is all voluntary. I would have you think upon it, for the good of your Soul, and of your

your Family. Don't you believe in the holy Father the Pope, that he is infallible, and that he can absolve People from their Sins?

Mart. No, my Lord, I believe, that he is no more, than another Bishop; and can absolve no more, than another Clergyman can do.

Inq. Don't you believe in Purgatory?

Mart. No, my Lord, I believe in no such thing.

Inq. What, don't you believe that there is a place, call'd Purgatory, where the Souls of those that die, are retained to be purified, before they can go to Heaven?

Mart. No, my Lord, I believe that the Blood of Christ is sufficient to cleanse us from our iniquities.

Inq. Poor man! you have been brought up in Heresy*, and Ignorance, from your youthful Days. I am

* *What a terrible Crime is Heresy! and what Severities are exercis'd upon those that believe not as the Church believes! so that even the detestable Crime of Sodomy shall receive a more favourable Sentence than that of Heresy, as appears by that pronounc'd against a Friar of St. Jerome, Organist of the Convent at Zaragosa, by Don Pedro Guerrero, first Inquisitor, who was chosen by the Pope at King Philips request, Ecclesiastical Judge for Priests, Friars, and Nuns, to examine and punish Crimes of Disaffection to his Majesty, so for a while (says my Author) he was Pope, King, and Tyrant.*

All the summon'd Persons being together in the Hall, the Prisoner and a young Boy were brought out, and after the first Inquisitor had finish'd his bitter Correction, the Secretary read the Examinations and Sentence as followeth:

Whereas Informations were made, and by Evidences prov'd, that Fr. Joseph Peralta has committed the Crime of Sodomy with the present John Romeo his Disciple, which the said Romeo himself owned upon Interrogato-

am sorry for you ; you will find your self mistaken, when it is too late ; you have time to consider upon it, and I would advise you to do it, for your own good. Can you think of any thing else that you have done, that they have sent you here for ?

Mart. No, my Lord. I have had some few words with People ; but I believe it is inconsistent with this Affair.

Inq. What words had you with the Spaniards at Malaga ?

Mart. My Lord, at first, several desir'd me to speak the Lingua for them, to help them to sell their Goods to Ships that came to load there ; and I did. But there came so many, that I could not do Business for my self : So that I desir'd them to excuse me, and to take some

rics of the holy Inquisitors : They having an unfeigned Regard for the Order of St. Jerome, do declare and condemn the said Fr. Joseph Peralta to a Year's Confinement in his own Convent, but that he may assist at divine Service, and celebrate Mass. Item, for an Example to other like Sinners, the holy Fathers declare that the said John is to be whipt thro' the publick Streets of the Town, and receive at every Corner, as it is a Custom, five Lashes, and that he shall wear a Coroza, i. e. a sort of a Mitre on his Head, feather'd all over, as a mark of his Crime. Which Sentence is to be executed on Friday next without any Appeal.

After the Secretary had done, Don Pedro Guerrero did ask Fr. Joseph, whether he had any Thing to say against the Sentence or not ? And he answering, No, the Prisoners were carried back to their Prisons, and the Company was dismissed. Observe the Equity of the Inquisitors in this Case : The Boy was but fourteen Years of Age, under the Power of Fr. Joseph, and he was charg'd with the Penalty and Punishment Fr. Joseph did deserve. The poor Boy was whipt according to Sentence, and died the next Day.

body

body else: But they still importuned me so, that I was obliged to tell them, that I would trouble my head no more about their business, and that I had business enough of my own to mind. At which they would sometimes fall into a Passion; and generally reflect upon my Religion; which I could not bear at all times: So that we sometimes quarrelled very much.

Inq. Very well, *Isaac*. Have you any thing else to say relating to your Affair?

Mart. My Lord, I don't know what to say.

Inq. Well, go to your Dungeon, and think upon what you have done: For it will be a great help to your Release. I will do you what Service I can; but you must do what you can to serve your self, and think upon what I have said to you.

I was call'd to Audience three different times more, about the same Subject; and he, still admonishing me to change my Religion, gave me to understand, tho' he did not speak down right, that it was the only way to get out of my Troubles, which made me very uneasy in my mind, seeing what he aim'd at.

You must know, that the Secretary writes in short Hand, what I answer'd to his Demands.

A Visit of one of the Lords Inquisitors, Don Petro Leonor.

Don Fernando, the head Jail-Keeper, one Morning told me, that I must get my Dungeon very clean, put every thing under my Bed, and dress my self as well as I could; gave me some Anniseed to throw in the Fire, when I should hear him come again, with one of the Lords of the Inquisition, who was to come to see me. Some time after, he came, and I threw the Anniseed in the Fire, to take away the stink of the Dungeon. His Lordship's Name was, *Don Petro Leonor*, he was the Second Inquisitor, and thus he began to speak to me; as if he had never heard talk of me.

Inq. How do you? What is your Name?

Mart. My Lord; my Name is *Isaac Martin*.

Inq. Well! is the Jail-keeper civil to you? Do you want for any thing? Have you your Allowance?

Mart. My Lord, the Jail-keeper is very civil, and I believe he gives me what is allow'd; but if I had more, I could eat it. [*He speaks to the Jail-keeper, and asks him if he gave me my Allowance; the Jail-keeper answers, that he did.*]

Inq. Well, then you have enough; [*said he to me.*]

Mart. My Lord it is not that which troubles me; it is my being detained here, I can live upon the Allowance, tho' it is short.

Inq. Well, can I serve you in any thing? The Secretary shall write it down; What have you to say? tell me.

Mart. My Lord, I have nothing to say, but what I have said. [*You must know that there is always a Secretary with them, who carries Pen, Ink, and Paper.*]

Inq. Hark ye, you have been brought up in Heresy; it is pity; You were all good People, and good Christians in England, 'till Henry the Eighth came; and that was your first loss. Then came Queen Elizabeth, and she was a very wicked Woman; that every Body knows: And here of late, you have had one, that you call King William, he had no Religion; what he aim'd at, was to get the Crown; and so you have been led away. [*And thus he run on a long while.*]

Mart. My Lord, I believe that King William lived and died a good Protestant Christian; and he received the Sacrament from one of our Bishops, a little before he died.

Inq. I am very well assur'd that he had no Religion; for I read it in a French Book: And as for your Bishops, and Clergymen, they are a strange sort of men, to marry, and live such lives as they do.

Mart. My Lord, I believe they live very well.

Inq. Hold your Tongue, you know no better; you are here for the good of your Soul; Now is a very good Time for you to renounce that Heresy, which you have been brought up in; and become a good Christian,

Christian, as your Forefathers were. You have time to think of it; there is nothing to disturb you. Do you say your Prayers sometimes?

Mart. Yes, my Lord, I do.

Inq. Very well, you must pray to God, to enlighten you in the true Faith of the Church of *Rome*; without which no man can be saved. It has been said, that you are a *Jew*; but I don't believe it; tho' you look something like one: but it does not go by looks always, it may be some of your Relations formerly were *Jews*.

Mart. My Lord, I never heard that any of my Relations were *Jews*, as for my looks at present, I believe they are like a *Jews* or a *Turks*. [*Durst I to have spoken, I had told him, that he look'd like one; for his Lordship had a tallow wainscotted look*]

Inq. Well, think of what I have said to you, for the good of your Soul; and don't be hardned in your Opinion: But believe what I say is for your good. You *Englishmen*, mind eating, and drinking, and your pleasures, more than Religion.

And to he went away, and glad was I to be rid of his visit.

Some Days after, *Don Fernando* told me, I must go to Audience. Coming into the Room, my Lord begun to speak to me thus.

Inq. Well, *Isaac*, have you any thing now to tell me, relating to your Affair?

Mart. No, my Lord, unless I tell you the same thing over again, and I believe it will not signify any thing

Inq. What then you have nothing else to say, *Isaac*?

Mart. No, my Lord, I have nothing to say. [*He rings a Bell, to call the Jail-Keeper, and bids him call another Secretary, which came with some Writings in his Hand, made me sign, what I had said in my Examination; and orders the Secretary to read aloud the Papers, that he had in his Hand; which were my Accusations; after that he spoke to me thus.*]

Inq:

Inq. Well, what have you to say for your self? You have heard what you are accused of?

Mart. My Lord, there are some Accusations that are True, and some are False.

Inq. Can you answer to them all?

Mart. Yes, my Lord, one after another.

Inq. So you shall. But you must take your Oath, that you will answer True, to the best of your Remembrance.

Mart. My Lord, I will. [*After he had given me my Oath as before, he said.*]

Inq. Do you think, that you know any of those People, that have sent their Accusations against you?

Mart. My Lord, I do know a great many, if not all. I wish your Lordship would send for them, that I may see them Face to Face.

Inq. There is no such Thing practic'd here; don't be hasty, Answer just, and declare the Truth.

Mart. So I will, my Lord.

1. *Accusation*, That at your first coming to *Malaga*, you went and scolded at the School-master, for teaching your Children the Christian Doctrine: Telling him, that you would Teach them your Religion; and that you sent them to School, to learn to read, and to write, and not to learn his Religion.

Mart. My Lord, I will confess the Truth. I hope your Lordship requires nothing else. I did go to the School-master, and told him, that I sent my Children to learn to read, and to write, and not to learn Prayers; that I would have them brought up in my own Religion, and would teach them how to pray; but I did not scold at him. I believe, my Lord, I have the liberty, to bring up my Children in my own Faith; without being called to an account for it.

Inq. No, since you live in a Christian Country, you must let your Children be brought up in the Christian Faith. [*He bid me hold my Tongue; and order'd the Secretary to write down what I had said, and that I was guilty in so doing.*]

2. *Acc.* That at divers Times, it was remarked, that I did not pull my Hat off, nor pay any homage to Images; but turned my back on them.

Mart. My Lord, in my Religion we pay no respect to graven Images. I profess my self to be a Protestant, and it is against my Conscience, to bow to any; and I am not obliged by Articles of Peace, so to do. I believe, your Lordship knows what the word Protestant means.

Inq. You live in a Country, where People do so; and it gives ill Examples, if you don't do as the rest. Whether you believe it is proper, or no, so to do, you must do it.

Mart. My Lord, consider that I am an *English* Protestant, and that I have not the liberty of Conscience, if I am obliged so to do. [*He bids the Secretary write down what I said.*]

3. *Acc.* You have said, walking in your Room, with an *English* Captain, a *Heretick* like your self, that Purgatory was but an invention of the Church of *Rome*, to get Money: For there was one that could speak the Language, that heard you say so.

Mart. My Lord, I can't remember every thing, that I have said, during four Years time. It may be, that I have said such a thing; but if I did, it was not to a *Roman Catholick*. If there was one in the Room that heard me say so, he must be an *Irishman*; who was not very welcome there: For they came more to spy, than for any thing else.

Inq. Do you think, that you know his Name?

Mart. Yes, my Lord, I believe his Name is *R. M.*

Inq. But how came you to say such things, in these Countries?

Mart. My Lord, my Religion admits of no Purgatory, as I told you before; and being in my own House, amongst People of my own Religion, not minding that *Irish* man, I believe I did say so.

Inq. Are you not sorry for having said so?

Mart.

Mart. My Lord, if I have said amiss, I beg your Lordships pardon.

Inq. To be sure, you ought not to speak so in these Countries. [*Write down Secretary, that the Heretick begs pardon to the third Accusation.*]

4. *Acc.* That going along with a Person, he pull'd his Hat off to a Crucifix; and you ask'd him for what reason he pull'd off his Hat? He told you to the Crucifix, and you answered him, we have no such thing in our Country; and went away without pulling your Hat off *.

Mart.

* Speaking of the Crucifix brings to my Mind, a pleasant Story related by the Author of the Supplement to Bishop *Burnets Travels*, the Account may be found page 98, of the Dutch Edition printed at *Rotterdam* 1688. which for the Readers Entertainment I have transcrib'd without any Alteration.

“ I told you in my former Letter, of a great many Prisoners in the Inquisition, but among all the Prisoners that are there, none will surprize you so much as when I tell you that there is a Crucifix kept there, which is called, *our Saviour in the Inquisition*: when this was first told me, I durst not speak out that which naturally occured to my Thoughts, which was, that our *Saviour* and the *Truth of the Gospel*, was indeed shut up with so much severity by the *Inquisitors*, that it was no wonder if he was reckoned among the Prisoners of that severe Court. But this Story is less serious, and more Comical.

“ You know that in all the bigotted Towns, the People are sorted in several Fraternities and every one of these, has their peculiar Churches, Altars, Images and Relicks, to which they pay a more extraordinary Devotion: so there was one in *Florence*, among whose favourite Images a Crucifix happened to be

“ one:

Mart. My Lord, I remember the Time very well, it is true. I never pull off my Hat to a Crucifix; unless they are carried in procession, and then I us'd to pull it off; but not in respect to the Image; but to cause no scandal.

Inq.

“ one: a Woman (that had a fair Daughter) fell sick:
 “ and as she had payed many Devotions to that Image,
 “ so she came to fancy, that in her Sickness she had
 “ the Returns of very extraordinary Favours from it.
 “ The truth of the matter was, that one who had a
 “ mind to have frequent access to her Daughter, made
 “ a shift to deceive the poor sick Woman: for he ap-
 “ peared in such a Disguise to her, that she believed
 “ it was the Image that came to comfort her. And
 “ that which was the most acceptable part of the Im-
 “ posture was, that the Impostor knew by her Daugh-
 “ ters means, every thing that she wanted, and took
 “ care to provide it for her, so that at every visit that
 “ he made her, he brought along with him, all the
 “ things that she needed: this was sensible; so the
 “ credulous Woman believed all this came from her
 “ be'oved Image: and she was now as grateful as
 “ she had been before devout: she told all that came
 “ to see her; how careful and bountiful that Image
 “ was to her; and shewed them how well she was
 “ supplied by it. In short, this came to be generally
 “ believed: for when the least story of this kind gets
 “ vent, and is well received by the Priests, the Peo-
 “ ple run in so headlong to it, that it would pass for
 “ a Crime capable enough of ruining one in the
 “ Spirit of the *Inquisitors*, to seem to doubt of it;
 “ but much more if one studied to undeceive others:
 “ therefore things of this Nature kindle the minds of
 “ a superstitious multitude so quick, that in a few
 “ Days a whole Town will seem as it were out of its
 “ Wits: which appeared signally on this Occasion at
 “ *Florence*:

Inq. Don't you find your self in a fault for so doing? For if every Body should do so, the Christian Religion would fall, and come to nothing.

Mart.

“ *Florence*: for now the whole Town entred into this
 “ Fraternity The *Great Duke* himself came into the
 “ number, and all were studying what new Honours
 “ should be done to an Image that had been so kind
 “ to one of its Worshippers. But some that were wiser
 “ than the rest, saw through the Cheat, and inform-
 “ ed Pope *Innocent* the Xth, of it, who was resolved
 “ to put a stop to the current of this Superstition: yet
 “ he saw it was necessary to do it with some Address:
 “ It fell out to be the Year of Jubilee 1650, so the
 “ Pope writ to *Florence*, that he had heard of the
 “ Miracles of that Image, to which he desired earnest-
 “ ly to pay his own Devotions, therefore he intreated
 “ them to bring it to *Rome*; that so the Image might
 “ have the Addresses of all the Pilgrims, as well as
 “ his own made to it. Upon this the more bigotted
 “ of the Fraternity, would need accompany the Cha-
 “ ritable Image: so they carried it in Procession to
 “ *Rome*: and did not doubt but that the *Pope* and
 “ *Cardinals* with the Clergy of *Rome* would have come
 “ out in Procession to meet them and their Image: The
 “ surprise was no doubt very great, when instead of
 “ all thi, they found a Company of *Shirri* slaying
 “ for them at the *Porta dell Populo*; who took their
 “ Image from them, and carried it away to the In-
 “ quition; and sent them away not a little mortified
 “ at the Disgrace, that had befallen their Crucifix,
 “ who has been ever since a Prisoner in the Inqui-
 “ sition.

“ I was told of another Prisoner there of a later
 “ date, but not much unlike this. You know the
 “ legend of the *Plague* that was in *Rome*, as I re-
 “ member in *St. Gregory* the Great's Time, that was

“ sloop

Mart. My Lord, if I was a *Roman*, or, if by Articles of Peace, between my King and the King of

“ stopt by an Angel, that as was pretended came down,
 “ and stood over that Castle, which was formerly called
 “ *Moles Hadriani*, but has carried the name of
 “ *Castro S. Angelo* ever since. The Friars of *Ara*
 “ *Cæli* had got a Stone, upon which there was an
 “ Impression like the print of a Foot: so they had
 “ put this in some part of their Church, and gave it
 “ out that this print was made by the Foot of that An-
 “ gel; tho’ one can hardly imagine how they fancied
 “ that an Angel treads so hard. This stone had many De-
 “ votions payed it. The learned Seignior *Pietro Bellori*,
 “ who is without dispute the best Antiquary in *Rome*,
 “ being once in that Chappel at his Devotions; observ-
 “ ed a great many praying about this Stone, and kiss-
 “ ing it with great Respect and Affection; so he came
 “ to look upon it, and having examined it carefully,
 “ he saw clearly it was a fragment of a Statue of the
 “ Goddess *Isis*; the *Greek* Characters were legible, and
 “ many things concurred to make a Man of his Learn-
 “ ing and Exactness conclude, that the Devotions
 “ were mis-applied that were payed it; so he went to
 “ one of the Fathers of the House, and acquainted
 “ him with his Observation: and wished that they
 “ would remove that mistaken Object of Worship, lest
 “ some of the learned Hereticks that passed thro’ *Rome*,
 “ might discover and reproach the Church with it.
 “ But the Fathers of the House found their account in
 “ this matter, so they were so far from following his
 “ good Advice, that they apered him that had given
 “ it, so as to accuse him of Impiety for diverting the
 “ Devotion of the People: the Imputation was carried
 “ so far that he was brought before the *Inquisition* to
 “ clear himself, which he did so fully that he not only
 “ got safe out of their hands but which was more, he
 “ convinced them that he was in the right: so the
 “ Stone was removed, and keeps the Crucifix company
 “ in the *Inquisition*. I Spain,

Spain, there were such things mentioned, that *English* Protestants were obliged to pay Homage to all the Crucifixes, Images, and Saints; I should reckon my self guilty. But as there is no such thing, I reckon my self no ways guilty, and desire your Lordship to try me by the Articles of Peace, that I may know whether I am guilty or not.

5. *Acc.* That you have spoken several times against the Church of *Rome*, disputing of Religion, and had been admonished several times to embrace our holy Faith, without which no Man can be saved; but you never would give ear to it.

Mart. My Lord, at my first arrival in the Inquisition, you granted me, that a Man might defend his Religion, it is what I have done; as for being admonished to change it, it has happen'd very often; but I have no inclination to change.

Inq. Could not you defend your Religion, without speaking against the Church of *Rome*?

Mart. My Lord, I can't tell how to do that; for in Disputing, as People spake against my Religion, I spake against theirs; and gave proofs of Scripture for what I said.

Inq. Hold your Tongue, with your Scripture, there are other things, besides Scripture, that you must believe, that are revealed to the Church; you are in the wrong, you must take care what you say in these Countries. It was for the good of your Soul, that you were admonished; and I would have you consider of it at present, for your own good.

6. *Acc.* That being Aboard an *English* Ship with your Wife, and others in Company, a certain Person, of the Female Sex, was admonishing your Wife to be a good Christian, and to change her Religion; and you bid her hold her Tongue and mind her own Religion, and not trouble her self to make Converts; and scolded at her very much; it was on a *Friday*, and you eat meat, do you remember that *Isaac*?

Mart. Yes, my Lord, we were very merry drinking of *Florence* and *Punch*; and that Woman was always

ways talking of Religion to my Wife, tho' she hardly knew what she said, and at best knew but little of the matter. I desir'd her to be quiet, and told her, we did not come aboard to talk of Religion, but to be merry; which she continuing to talk of, made us all very uneasy; so that I bid her hold her Tongue, and mind her own Religion, and so we quarrel'd. As for eating meat on a Friday, I generally do, and so did she, tho' she is a *Roman Catholick*.

Inq. You are in the wrong. That Woman gave good advice to your Wife; and might have converted her, if it had not been for you: But I suppose, that you don't care that she should be a Christian: You will have her remain as she is.

Mart. My Lord, I hope she is a Christian already, and has no mind to change her Religion.

Inq. If it was not for you, your Family would be all good Christians; but you hinder them. [*Write down Secretary, what the Heretick says*]

7. *Acc.* That being in Company with some *English* Heretick Captains at a Church, there were some People kneeling, and praying to the Image of the *Virgin Mary*; and the Captains asked you, if they prayed to the Image, to which you answered, yes; that they were brought up in that way of worshipping, from their Infancy, and that they knew no better, being brought up in ignorance.

Mart. My Lord, I have been divers times walking with Captains. I don't remember this particular time. It may be, that some body heard me say so; but I am sure I spoke *English*, and it must be an *Irishman*, that heard me say so.

Inq. You think that no body understands what you say; but you are mistaken, and people hearing you talk so, may believe that they are brought up in ignorance, and not in the right way.

Mart. My Lord, I did not say it designedly, to make them believe so; neither did I know, that any body understood me, but those Captains, that are of the

same Religion as I am, if I have said amiss, I beg your Lordship's pardon. It was through ignorance, not knowing that such things, might not be said in these Countries.

Inq. You have more malice than ignorance, as you say. You know too much of what you should not know, and you won't know what you should know; do you beg pardon of this holy Tribunal, for having said so?

Mart. Yes, my Lord, if I have said amiss. [*He speaks to the Secretary, shaking his head, write down what the Heretick says, I wish begging pardon may do *.*]

8. Acc.

* A far less thing than begging Pardon, has in another Case, and where a different Person was concern'd, been thought sufficient to atone for a greater Crime; even prostituting the sacred Scriptures to a low Witicism, as appears by the Tryal of Father *Pueyo*, Confessor of the Nuns of St. *Monica*.

“ This Criminal had been but six Days in the Inquisition, before he was brought to hear his Sentence, and every Thing being perform'd as before, the Secretary read :

“ Whereas Father *Pueyo* has committed Fornication with five spiritual Daughters, (so the Nuns which confess to the same Confessor continually are called) which is, besides Fornication, Sacrilege and Transgression of our Commands, and he himself own'd the Fact, we therefore declare, that he shall keep his Cell for three Weeks, and lose his Employment, &c. The Inquisitor ask'd him, whether he had any Thing to say against it: And Father *Pueyo* said: Holy Father, I remember that when I was chosen Father Confessor of the Nuns of our Mother St. *Monica*, you had a great Value for five young Ladies of the Monastery, and you sent for me, and begg'd of me to take Care of them; so I have done as a faithful Servant, and may say unto you: *Domine quinque Talenta tradidisti me, ecce alia quinque super*
“ *lucratus*

8. *Acc.* That being a walking with several Merchants, the holy Host past by, they all pull'd off their Hats, and some kneeled down; but you did not so much as pull your Hat off, which caused a great scandal, infomuch, that some People had a mind to stab you, for seeing you so irreverend in a Christian Country.

Mart. My Lord, it is false. I have lived several Years in *Roman* Countries, and know that by Articles of Peace, I am obliged to have my Hat off; and during my living at *Malaga*, I always took care to cause no scandal. But for Bowing or Kneeling, I did not, nor am I obliged to it, for it is against our Religion. As for People stabbing me, I have run those hazards many a time, upon the account of my Religion.

Inq. But these People, would not accuse you, if it was not true.

Mart. My Lord, they accuse me of being a Jew, must that be true? I wish your Lordship would let me see my Accusers; for whilst I am here, they may accuse me of Murder, and I must answer to a thing, that I know nothing of. I don't understand this way of Justice; let the Secretary write down what you please.

Inq. Don't you be in a passion, *Isaac*.

Mart. My Lord, it is very hard to be accused of Things that one knows nothing of: in other Courts one sees their Accusers. It signifies nothing to me, to make

“ *lucratus sum. i. e. Lord, thou deliveredst unto me five Talents behold, I have gained besides them five more.*
 “ The Inquisitors could not forbear laughing at this Application of the Scripture; and Don *Pedro Guerrero* was so well pleas'd with this Answer, that he told him: *You said well, therefore, Peccata tua remittuntur tibi, nunc vade in Pace, & noli amplius peccare. i. e. Thy sins are forgiven thee, go thy way in Peace and sin no more.* This was a pleasant Tryal, and *Pueyo* was excus'd from the Performance of his Penance by his impious Jest.

any Defence; let your Secretary write what you please.

Inq. I believe you don't understand this Justice: But you deny the Accusation, don't you?

Mart. Yes, my Lord, I do; for it is false.

9. *Acc.* You have been threatned divers Times with the *Pope's* Authority in these Countries; and you have said, that you did not value him; and that he had no Authority over you.

Mart. My Lord, it is true, I have said so.

Inq. How came you to say so? Don't you value the holy Father? Which is God on Earth.

Mart. My Lord, talking with some People, which were very troublesome about Religion, they have threatned me with the *Pope's* Authority; and being an *English* Protestant, not belonging to the Church of *Rome*, I thought that he had nothing to do with me.

Inq. What! then you value no Body?

Mart. I beg your Lordship's Pardon. I value all Mankind, as being Fellow-Creatures. I value the *Pope*, as Bishop of *Rome*; but not for what Authority he has over me; for I believe he has none.

Inq. You're mistaken, *Isaac*. Who is the head of your Church?

Mart. My Lord, I see to my sorrow, that I was mistaken. Christ Jesus is the head of our Church.

Inq. What! then you allow no head upon Earth?

Mart. No, my Lord.

Inq. Hold your Tongue, you are an Unbeliever: He is God upon Earth*.

10. *Acc.*

* This every Lay-Convert upon his Reception into the *Romish* Communion, is oblig'd to Acknowledge, as may be seen in *Spanh. Eccles. Hist.* p. 1830. " I acknowledge the holy, catholick, apoⁿolick *Roman* Church, for the Mother and Mistrefs of all Churches, and I promise true Obedience to the Bishop of *Rome*, Successor to St. *Peter*, Prince of the Apostles, and Vicar of Jesus Christ; and I do undoubtedly receive and profess all things defined and declared by the sacred Canons, general Councils, " and

10. *Acc.* That being a walking with some Captains, of Ships, there was a Procession going by, and you bid them to retire, and not to mind it; tho' it was their design to see it; but you hindred them, out of disrespect to it.

Mart. My Lord, Processions are very frequent at *Malaga*. I have oftentimes been in Company with Captains that never were in *Roman* Countries, and they not knowing that People went there for Devotion, would laugh, and some would not pull their Hats off; so that I often bid them retire, to cause no scandal. I hope there is no harm in that my Lord.

Inq. Have you no respect for our Processions?

Mart. My Lord, living in a *Roman* Country, that I might cause no scandal, I use to pull off my Hat; but not in respect to the Images that were there.

11. *Acc.* That the Procession went by, and all the People kneeled down, and worshipped; and you stood with your Hat on, and took no Notice of it; which caused a great scandal.

Mart. My Lord, I remember nothing of the Accusation; but I believe it is false; and if I did not pull my Hat off, it was because the Host was not there: But for kneeling, or bowing, as I told your Lordship before, I never do. Your Lordship tries me, as if I was a *Roman*; I am a Protestant. I gave a small account of my Religion to your Lordship, at my first coming; if I was a *Roman*, I should be guilty.

Inq. Well, but though you have the liberty to live in these Christian Countries, you have not the liberty to do what you please.

Mart. My Lord, I hope that *English* Protestants have liberty of Conscience in these Countries, by Articles of Peace, or else they would not live here. The *Spaniards* are not molested in *England*, upon the Account of their Religion.

“ and particularly the Council of *Trent*, and I do anathematize all things contrary thereunto, and all Heresies which the Church has condemned, rejected, and anathematized.

Inq.

Inq. You ought to conform your self to the Country that you live in.

12. *Acc.* That being in your House, an *English* Captain speaking to you, asked you if you were a *Jew*, and you fell a laughing, and said, that you did not value what such scandalous People said; that you was ready to give an Account what Religion you was of.

Mart. It is true, my Lord, I little valu'd what such scandalous People said, and was always ready to give an account of my Faith; and little thought, I should be sent here to be examin'd, to know whether I was a *Jew*, or no; there are Clergymen enough at *Malaga*. [*It is computed, that there are fifteen hundred of one sort, or other; and Malaga is no bigger than two of our Parishes.*]

Inq. This is the properest Place to be examin'd, and it is no laughing matter in this Country, to bear the name of a *Jew*.

Mart. My Lord, before I came to *Malaga*, I had lived in several parts of *Spain* and *Portugal*. I knew that *Jews* are not allowed to live in those Countries, and are Burnt if they don't change their Religion, if taken up by the Inquisition. Had I been a *Jew*, I should not have come here to Live, with a Wife and four Children, to run those hazards. I believe your Lordship knows very well, that I am no *Jew*.

Inq. Your Name is *Isaac*, and your Son's name is *Abraham*, and you say, that you are no *Jew*!

Mart. Those names signify nothing, my Lord. I thank God, I am a good Christian, and hope to have a share in the merit of that precious Blood, that Christ has shed upon the Cross, for the redemption of Mankind; and hope to die in the same Faith.

13. *Acc.* That you never gave nothing to those that beg for the Souls that are in Purgatory; but huff them, sending them to the Devil*.

Mart.

* They make this Doctrine (for the substance of it) an Article of Faith, and enforce it with an anathema, that

Mart. My Lord, it is true; but he does not mention the Reason, why I did so.

Inq. Well, let us hear; but speak the Truth; how was it?

Mart. My Lord, the Person that comes to beg, knows me very well to be a Protestant; he comes generally every Night to my Door, I often desir'd him to excuse me; that I gave no Alms, for the Souls that are in Purgatory; but the more I excus'd my self, the more he insist'd; insomuch that he called me Heretick Dog, telling me that I was damn'd, and should go to the Devil. I refrained, as much as I could, speaking to him; but at last, gave him as good as he brought. I allow my self, that I was to blame, in putting my self in a Passion with such a Man; but one is not master of one's self at all Times; and tho' I liv'd in a *Roman* Country, I don't think, that I am oblig'd to take all the Abuses, that I have received, upon the Account of my Religion. I have given sometimes Alms to People, that asked me in a civil way; but not to pray for Souls departed.

Inq. What! Then you don't believe there is a Purgatory?

Mart. No, my Lord I don't believe there is any such thing.

Inq. Have you declared the Truth?

that is, curse those that do not believe it, or at least all that have the courage to say they do not. For thus runs the 30th *Canon* of the sixth *Session* of the *Council of Trent*. "If any shall say, that after receiving the Grace of Justification, any penitent Sinner has his fault so forgiven, and the guilt of eternal Punishment taken away, that there remains no guilt of temporal Punishment to be discharged either in this World, or that to come, in Purgatory, before he can enter into the Kingdom of Heaven, let him be accursed."

Mart.

Mart. Yes, my Lord.

Inq. Well, hold your Tongue, say no more:

14. *Acc.* That People being in Company, have heard you say, that you fear'd no Justice; and they ask'd you, if you did not fear the Inquisition, and you answered, No; that you was no *Jew*, nor *Roman Catholick*; that you was an *English* Protestant; and that the Inquisition had nothing to do with you.

Mart, My Lord, I have oftentimes said so.

Inq. What, are you under no Laws, because you are an *Englishman*?

Mart. My Lord, an honest Man fears no Justice. I know, that let me live where I will, I am subject to the civil Laws of the Country; but I did not believe the Ecclesiastical Law, as I suppose you call this, had any Power over *English* Protestants.

Inq. You think, that because you are an *English* Protestant, you may say, or do what you please. This is a Country, where People must take a great deal of Care what they say.

Mart. My Lord, I lived such a Life at *Malaga*, that I feared no Justice; if I have said amiss, I beg your Lordship's Pardon.

Inq. Do you beg Pardon of the holy Office, for what you have said?

Mart. My Lord, I do.

Inq. Secretary, write down that the Heretick begs pardon to that Accusation, I wish it may do.

15. *Acc.* That you have had *Jews* in your House, without giving Notice to the Commissioner of the *Inquisition*; that they might be taken up; and prosecuted according to the Laws of the Country. How durst you do such things? Do you remember any such thing?

Mart. Yes, my Lord, I do very well.

Inq. Let us hear, what you have to say for your self?

Mart. My Lord, there came a Ship bound for *Leghorn*, that had a Passenger, that came to my House:
He

He spake very good *Spanish*, and I believe, by his looks, he was a *Jew*. He staid with his Captain about two Hours at my House, I never saw him before, nor since. He might be a Christian for what I knew; but being bound for *Leghorn*, and speaking good *Spanish*, I thought he was a *Jew*. That is all that I know of the Man. God knows what Religion he was of.

Inq. Do you know the Person that has sent this Accusation against you?

Mart. Yes, my Lord, his Name is *A. H.* a Man of a sorry Character.

16. Acc. That it is confirm'd by several People, that the said Heretick *Isaac Martin*, during his living at *Malaga*, has at divers times shown himself very disaffected against the holy Faith of the Church of *Rome*, and has hinder'd some People from embracing it; and had it not been for the sake of his Family, he had been murder'd long ago; and we recommend him to your Holy Office, as a dangerous and pernicious Man against the holy Faith of the Church of *Rome*, and as one of its greatest Enemies; and a great many report, that he is a *Jew*. We desire your holy Tribunal will examine him, with a great deal of strictness, according to the Custom of your holy Office; and give him such Chastisement as your Lordships shall think fit, as well in Body, as in Chattels.

Inq. Well, what have you to say for your self? See what a Character People give you? Sure, you are a very wicked Man!

Mart. My Lord, I suppose these are very good Christians that give this Character! God knows best what to do with them. There is none of them, that can say, that I ever wronged any Body at *Malaga*. I have always professed my self to be a Protestant, and for that Reason, and no other, I have been brought here. I hope God will enable me to go through these Afflictions. I am very well assur'd, that your Lordship knows I am no *Jew*. As for what Character they

they give me, God knows best, whether I deserve it or no. I have answered, to your Examination, the Truth, to the best of my Remembrance; and I believe your Lordship knows it to be so; and knows, that those People, which inform'd against me, are but People of a very indifferent Character, which have always envied me, ever since I lived at *Malaga*

Inq. Most of your accusers are your Countrymen. Sure, they would not speak against you, if it was not so!

Mart. My Lord, those, whom you reckon my Countrymen, are the worst Enemies I have. I deny them for Countrymen, they are *Irish*, It is true that *Ireland* belongs to the Crown of *England*; but these People have deserted from our Army, and are Enemies to my Religion, King, and Country, and the worst that an *English* Protestant can have abroad. I wonder, my Lord, that there is not a Merchant, or a Man of any good repute, that has declared any thing against me.

Inq. Ho'd your Tongue. Do you think that I will believe all you say? To be sure, you have been a very wicked Man, by what is mention'd here; and you deny a great many things, and are so malicious, that you give what turn you please to Things. I have heard of you four Years ago. You are a sly Man; but we have Tortures to make People speak the Truth, if they don't.

Mart. My Lord, you may do what you please with me. I can't help my self. Your Lordship knows that I have declared the Truth.

Inq. You shall have a Lawyer to defend your cause; but I believe it is very bad. [*The Lawyer is called in; my Lord tells him, that I am a strong Heretick; that he has examin'd me; that I deny a great many things of which I am accused. He bids him write to Malaga, to know what they say of me. Tells him, that my case is very bad; but might be remedied; but I would not.*]

Inq. Go, you are guilty. You may repent what you have said, if you don't take care. Sign these Papers,

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pers, which is what you Confess. [*The Lawyer said yea, and nay, to what my Lord said, and never spoke a word to me, nor I to him; so I went away to my Dungeon.*]

Don Fernando had oftentimes told me, that if I would go to Audience, I might if I desir'd it. Finding that I was a Fortnight without being called, I told him, that I desir'd Audience; which was granted me two or three Days after: Coming into the Room, my Lord begun thus.

Inq. Well, *Isaac*, what have you to say in your defence? You have demanded Audience.

Mart. My Lord, I have nothing to say, but what I have said already. I come to beg the favour of your Lordship to dispatch me. I believe you have done examining of me. I remember, that they desir'd your Lordship to chastise me in Body and Wealth. I believe that my Body has been chastis'd enough, in suffering what I have suffer'd; to be lock'd up in a dark Dungeon, by my self, where I am worse than a Dog. As for what wealth God has given me, your Lordship is welcome to it. If I am such a bad Man, as People report, fetter me, and send me, with my Family, aboard any Ship; let her be bound where she will, God will provide for us.

Inq. Hold, hold, *Isaac*, things are not done so soon, as you think for. You have broken the Articles of Peace, by your own Confession.

Mart. My Lord, I am very sorry if I have. I desire your Lordship would shew them to me; that I may know in what I am guilty.

Inq. I have them, You shall see them another Time. There is a great deal to be said in your Affair: Have you any thing else to say?

Mart. No, my Lord, I desire to be tried by them: You was pleas'd to tell me, that you would quickly dispatch me!

Inq. Go, go to your Dungeon, and think upon what you have done.

When I came to my Dungeon, I was resolv'd to ask for no more Audience; and wonder'd that such a Man, who sits upon a Throne betwixt two Crucifixes, attributing to himself holiness and infallibility, should tell me so many lies; and found that there was no way of Redemption, but by praying to God, to give me strength, to overcome the miseries that I was in, and in his Mercy, to deliver me from their Hands.

Some days after, *Don Joseph Equarez*, the third Inquisitor, came with a Secretary, to my Dungeon, and thus he began.

Inq. How do you do, *Isaac*? Have you any thing to say in your Defence? Can I serve you in any thing? Tell me.

Mart. My Lord, I have nothing to say, but what I have said already. I think it is very hard to be kept here so long.

Inq. Hark ye, you think, you *Englishmen*, that we aim at your Wealth; but you are mistaken; there is no such thing. You have confessed, that you did not pull your Hat off at our Images. You ought to do it, living in these Christian Countries, whether you believe in them or no; for it shews ill examples, if you don't.

Mart. My Lord, we Protestants never do such things, it is against our Religion, and against our Conscience so to do.

Inq. You must all do it in this Country, and it is a thing that ought to be done. See if I can serve you in any thing?

Mart. If your Lordship would be pleased to get me out of this misery, I should be very much oblig'd to you.

Inq. There is time for all things. You have been brought up in Heresy; you are here for the good of your Soul; you must enlighten your self in the true Faith. I will do you all the service I can. Have you any thing else to say?

Mart.

Mart. My Lord, I hope to be saved in the Faith that I am in.

Inq. Well, think upon what I have said to you, fare you well.

The *holy Office*, as they call it, seems to have been invented to keep the People in ignorance, and more especially that no one should attempt to read the New-Testament in their own Language. A certain Roman at *Malaga* who had one, was threatned for keeping such a Book, to be put into the Inquisition, the Book was taken from him and Burnt. I have travel'd many hundreds of miles in *Spain*, and *Portugal*; but never could see a Bible or a Testament, printed in *Spanish* or *Portuguese*; for the Printers dare not print them *. God
continue

* " Such is the Difficulty of spreading the Light
 " of the Gospel in these dark Regions, where the
 " Priests have gain'd such an absolute Power over the
 " Minds and Consciences of the Laity, that about the
 " Year 1556, one *Juliano Ferdinando*, commonly call'd
 " *Juliano* the Little, undertook a dangerous Piece of
 " Work, viz. to transport into *Spain* two dryfats of
 " Bibles printed in the *Spanish* Language, whereby the
 " light of the Gospel might be advanced. This could
 " not be so secretly done, but was soon noised in *Spain*;
 " and if as many cart loads of Scorpions or venomous
 " Beasts, had been coming to take Possession of *Spain*,
 " or an Army of Devils, more care could not have
 " been taken for preventing their Landing, for all Ports
 " were beset with strict watch, lest the light should
 " creep in any way, and the Inquisitors continually up-
 " on the watch to seize them: Yet such was the
 " goodness of God to this undertaking of *Juliano*,
 " that they were not only landed in *Spain*, but in the
 " City of *Seville*, notwithstanding *Argus* had not more
 " Eyes, then the Searchers had to seize on this Holy
 " Burden: It was not long after, that one of a fear-
 " ful

continue to us the light of his Gospel, and deliver us from such injustice as is practic'd there. For I am very sure, that they invented things against me, that I never was accused of but by themselves, on purpose to frighten me into submission to their detestable Tyranny.

After

ful and foolish Disposition, discovered their Landing, but afterwards a false Brother, covering his Malice with Hypocrisy and pretence of Religion, did betray the whole Assembly into the Hands of their grand Enemies the Inquisitors: they following the Scent hard, found them out, which they had no sooner done, but they were at first afraid of their number, and though they seized not on all, yet did they apprehend at this time in *Sevil*, to the number of eight hundred and twenty servants of the Lord Jesus, whereof this *Juliano* was one of the first, where he lay in prison loaded with heavy Irons for three Years together, and such was the constancy of his Soul, that the Tormentors were sooner weary with Cruelty, then he with Torments; he went from the Rack with as good courage of mind, as his Torments would permit. nor could they make him shrink or confess the least of what they desired; being as free from fear of Death as *Rogers* the Martyr, who the Morning before he suffered, was so fast asleep, that with much jogging he could hardly be awakened; so was this godly *Juliano* so little terrified, that when dragged from the Rack to Prison, and carried with his Fellow Sufferers, he rejoiced singing *Vencidos van los frayles, vencidos van: Corridos van los lobes, corridos van.* i. e. the Monks departed vanquished, they depart vanquished; the Wolves do fly with shame, they fly with shame. On the Day of Triumph being brought into the Court, to put on such Robes as may render them odious in the sight of Men, he boldly and courageously exhorts them saying,

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After I had been there about thirteen Weeks, I was called to Audience again, which rejoiced me very much,

“ saying; *My brethren be of good Chear, this is the Hour*
“ *wherein we must be faithful Witnesses to God and his*
“ *Truth, before Angels and Men; and it shall not be long*
“ *ere our blessed Lord will witness with us again, and*
“ *shall within few hours triumph and rejoice with him*
“ *for ever.* Here they stop the progress of this reso-
“ lute Soul, putting a Barnacle on his Tongue, and
“ so he is hurried away to the place of Execution.
“ Now could he not speak with his Tongue, yet his
“ Countenance and Gesture expressed somewhat he
“ would have said: The step whereon he stood, he
“ kissed, and much encouraged those that were to
“ suffer: He was much solicited to recant by one *Don*
“ *Ferdinando Rodriguo* a false Prophet, but he was pre-
“ pared to resist all Assaults, the very Arrows of fierce
“ Temptations, found as stiff resistance from him, as
“ if shot at an Adamantine Rock: for this Fellow
“ perswading himself with false hopes, that this godly
“ Soul would recant, got leave to have his Tongue
“ loosened, which was accordingly granted, to the
“ great Glory of God; for *Juliano* protested then and
“ there before God, Men and Angels, against their
“ abominable Idolatry, declaring his Faith in Christ
“ Jesus, in as full a manner as when he was not so near
“ his Death. He spake also to this Apostate Villain
“ *Rodriguo*, in such a sharp way, as he retired with
“ shame, and fell to railing and exclaiming in these
“ Words; *Oh! that Spain the Conqueror and Dame of*
“ *of so many Countries, should be thus troubled with such*
“ *a Caitiff, kill him, kill him.* So the fire being kind-
“ led, he received his Death, and their Cruelties with
“ great patience and magnanimity, and is no doubt
“ glorifying God amongst the rest of the blessed Saints
“ in Heaven.

thinking that now I should know my doom. When I came into the Room, my Lord began thus.

Inq. Well *Isaac*, have you thought any farther of your Affairs, as you were desir'd when you and I parted last?

Mart. Yes my Lord, I have, but have nothing to add to what I acquainted your Lordship with before.

Inq. You must answer distinctly to each of the following Accusations.

Mart. It is very well, my Lord. I will answer to them as well as I can.

[He reads them over, and I believe there were as many more, as before; some I have set down here, that I remember.]

Inq. Well, *Isaac*, what have you to say now?

Mart. My Lord, this is the same thing over again, only the Accusations are something altered, and misplaced. I can quickly answer to them; and as for those that are added to them, they are almost all false, and the Devil has invented them.

Inq. Hold, *Isaac*, you talk strangely:

Mart. My Lord, I speak the Truth. Your Lordship was pleased to tell me, at my first coming, that you would dispatch me very soon. I have been above three Months, and am no likelier to get out, than the first Day.

Inq. Hold, hold, do you think that Justice is done here, as in your Country, at random, and I don't know how? Here things are well examined, and Justice is done, as it ought to be.

Mart. My Lord, I believe we have good Justice done in *England*; but I beg your Lordships pardon, I don't understand this way of Justice.

Inq. I believe you don't. It is no matter; Remember that you are upon your Oath, and answer to these Articles.

Mart. Must I answer to them that I have answered already?

Inq. Yes, you must, and take care what you say.

Mart.

the INQUISITION. 103

Mart. It is very well, my Lord. [*I quickly ran over them, and then he began with the fresh ones.*]

17. *Acc.* That I hinder'd my Family from being brought up in the Christian Faith; and that if it was not for me, they would be all *Romans*, and it is against the Laws of the Country, to hinder them.

Mart. My Lord, it is false, that my Family had any inclination to be *Romans*; neither can any Laws oblige them to be so, or hinder me from bringing them up in my Religion. Your Lordship, five Weeks ago, told me, that you would show me, the Articles of Peace, and that I had broke them; pray let me see them, my Lord?

Inq. You shall see them another time. Answer to these Articles.

Mart. My Lord, all my Family are as I am: I could never perceive, that they had a mind to change their Religion.

Inq. What! do you deny this Accusation?

Mart. Yes, my Lord, I do. It is all false.

18. *Acc.* That I use to shut my Window shutters, when the Processions went by, to hinder my Children from kneeling down; and used to beat them, if they shew'd any inclination to be *Roman Catholics*.

Mart. My Lord, it is true, that I have shut my shutters several times; for sometimes I had Captains of Ships in my House, that would not pull their Hats off, when they saw them. As for my Children, they went to the Window generally to laugh, and I sometimes bid them not to show themselves, when they went by, that no scandal might be given. And if I had beat them, as it is said, I believe that I have the liberty to do it, if I please.

Inq. No, you have not in some Cases. How old are your Children?

Mart. One is fifteen, and the other is eight, and the other is five years of Age.

Inq. They are of Age, to be brought up in the Christian Faith.

Mart.

Mart. I hope they are, my Lord: but as for the two youngest, they can be brought up to any Religion.

Inq. Your Daughter, and your Son *Abraham*, are of Age; and you are but their Father-in-law. They may be brought up in the Christian Faith; you have nothing to do with them.

Mart. My Lord, I hope, that they are Christians, and I look upon them, as if they were my own Children.

Inq. So that you would have them brought up in your Religion?

Mart. Yes my Lord.

19. *Acc.* That my Daughter being of Age, had often said in the Neighbourhood, that she would be a *Roman Catholick*; but she was afraid that I should beat her, if I knew of it; and that I had oftentimes beat her upon that account.

Mart. My Lord, I have nothing to answer to such Lies. It is false, as the Devil is false.

Inq. What! have you nothing to say, *Isaac*, to this Article?

Mart. No, my Lord, I never knew my Daughter inclinable to be a *Roman*; and I never did beat her upon that Account; it is all false; and you may order your Secretary to write down what you please.

20. *Acc.* That in *Lent*, and other Fast-days, I caused my Family to eat Meat, and forbid them to keep any fast Days, that were appointed by the Church of *Rome*; and beat them if they did.

Mart. My Lord, those are poor Accusations, and they are all false. I thank God, my Table afforded Flesh and Fish, all the year round: I never troubled my head, to see what the Servants use to eat, and as for my Wife and Children, we eat Meat all the Year, without scruple of Conscience, your Lordship knows that.

Inq. You *English* mind nothing but eating, and drinking, and living at your ease, without doing any Penance.

Mart.

the INQUISITION. 105

Mart. My Lord, I beg your pardon; we have souls to be saved as well as other Nations. We are born in a plentiful Country; and, I believe, we live as well as any Nation, and serve God as well.

Inq. Your Country was a good Country formerly; it produced a great many Saints: but now it produces no such thing.

Mart. My Lord, I believe, there are no Saints now; but I am persuaded, it produces as many good Men, as ever it did.

Inq. Hold your Tongue; You are all lost Men; You are all fallen from the Holy Church, and there is no Salvation for you, if you don't come into it again.

21. *Acc.* That my Children had often been at Mass, and at Prayers, in the neighbourhood, and would do it every Day, if I would let them; but I beat them, and hindered them from being Christians, and was the occasion of losing of their Souls.

Mart. My Lord, I never knew my Children go to Mass, nor Prayers, in the Neighbourhood, nor ever beat them upon that Account. I hope God will save their Souls, in the Religion they are brought up in, tho' the Church of *Rome* condemns them; and the Accusation is false.

Inq. Why! you deny every thing almost.

Mart. I deny nothing, but what is false, my Lord.

Inq. Well, but you may forget, *Isaac*.

Mart. No, my Lord, I have nothing else to think of; and I do think that these are very insignificant Articles, to alledge against me, if they were as they say; but they are false, and I believe, they are scandalous People that have invented them.

Inq. Hold your Tongue. How durst you speak so?

Mart. It is very well, my Lord. Let your Secretary write down any thing, what you please; it is all false.

22. *Acc.* That living at *Lisbon*, I had several Disputes about Religion. That I hid myself, for fear of being taken up by the Inquisition, as being a Jew. Come, answer, What have you to say to this Article? It is of consequence.

Mart.

Mart. My Lord, let your Secretary write down what you please; I have nothing to answer to such scandalous Reports. God knows, that I am no *Jew*, and your Lordship knows it very well. The Devil has invented this to frighten me; but God, that knows every thing, will revenge my Cause.

Inq. Well, but *Isaac*, you see what they write against you, and all your Family's Names are ancient, and of the *Mosaical* Law.

Mart. My Lord, you have oftentimes reflected upon my Name being *Isaac*, and my Son's Name being *Abraham*; but you don't talk of a Child that I buried at *Malaga*, whose Name was *Peter*, and one that I have, whose name is *Barnard*; they are Saints Names.

Inq. Those are all Christian Names.

Mart. And so are the others, my Lord. We don't mind whether we give our Children Names out of the *Old* or *New Testament*. Besides, my Lord, neither *Abraham*, nor *Isaac*, nor *Jacob*, were *Jews*.

Inq. Yes, they were *Jews*, sure you'r mistaken.

Mart. I beg, your Lordship's pardon, I am not mistaken.

Inq. What were they then? Let us hear?

Mart. My Lord, they were *Hebrews*; they lived under the Law of Nature, as God inspired, and spoke to them; but were dead many hundred years, before God had given his Laws to *Moses*.

Inq. Hold your Tongue, methinks you understand something of the *Mosaical* Laws.

Mart. My Lord, thank God, I understand some of the *Old*, and some of the *New Law*; but not so much as I should. We have always the *Old*, and the *New Testament* in our Families; and we read in them, to instruct us in our Religion.

Inq. Hold your Tongue; you give a wrong Sense to Scripture. Your knowing so much has brought you here. You had better know less, and believe the true Faith.

Mart.

Mart. My Lord, I hope to be saved in what I believe: And if at *Lisbon*, I was disputing of Religion, it was not defending the Laws of *Moses*: for several *Jews* were burnt, whilst I was there. Therefore, my Lord, it proves that the Accusation is false, and that I would not run such hazards.

23. *Acc.* That I bred Schisms among the People, perswading them to turn *Hereticks*, and to leave the Church of *Rome*; out of which no Man can be saved.

Mart. I wish your Lordship, or any body else, would tell me who I perswaded to change their Religion. You may accuse me of any: Hell can't invent greater Lies. I can't think, my Lord, who could have sent such Accusations against me. When I talked of Religion, it was generally with Clergymen, and not with common People; for I knew that they are not allowed to talk of Religion, and they are not capable of it, and know but little of the matter.

Inq. They know enough; it is believing that saves us, and you wont believe, but deny almost every Article. Hold your Tongue.

24. *Acc.* That my Name being *Isaac*, and my Son's Name *Abraham*, I must be a *Jew*, or related to *Jews*.

Mart. My Lord, I have sufficiently answered upon this matter; this is nothing but Repetitions. The *Roman* Catholicks, which are in *Holland*, and *Flanders*, don't much mind, whether their Children have Names out of the *Old*, or out of the *New Testament*. And I know a Man at *Malaga*, who is a *Flanderkin*; and a *Roman* Catholick, whose name is *Jacob*. As for my Parents, I never knew any of them *Jews*; let your Secretary write what you please.

25. *Acc.* That I had offered to dispose of my House, and to retire for fear of being taken up by the Inquisition.

Mart. My Lord, it is true, that I offered to dispose of my House; but not for fear of the Inquisition: for I never thought that they had any thing to do with *English* Protestants. If I had been afraid of it, I would

not

not have come to live in the Country. I had Opportunities enough, to go aboard of *English* Ships, and retire, if I had been afraid.

Inq. What, then you thought the Inquisition had nothing to do with *English* Protestants? you are mistaken.

Mart. My Lord, I see I am, to my sorrow.

Inq. What did you design to do, after that you had disposed of your House?

Mart. My Lord, to go 'to my own Country, for I was tired of living abroad, especially at *Malaga*; where I could have no rest, but was daily affronted, upon the account of my Religion.

Inq. You have a Tongue, that you made use of to defend your self.

Mart. My Lord, I could not always bear their Insolences; but I find they have accomplished their design.

Inq. Well, hold your Tongue, you may help your self still, if you will.

26. *Acc.* That you was always making game of the Religion of the Church of *Rome*. Well what have you to say to that?

Mart. My Lord, I don't deny; that being in Company with some *Roman* Catholicks, as they made game of my Religion, I made game of theirs; but it was jokeing, and not in a prophane way.

Inq. Religion ought not to be mocked.

Mart. It is very true, my Lord; but I never scandalized them, as they did me, upon the account of my Religion.

Inq. What did they use to say to you? Let us hear!

Mart. My Lord, you know that the Church of *Rome* don't allow the *Hereticks* (as you call them) to be saved. In our Faith, we have Charity for all Men, we condemn no Body. I have oftentimes been told, that I and my Family were damn'd and that it was impossible for us to be saved. My Lord, it is very hard to hear such words, so often as I have; I have some-
times

times given them an answer, that they did not like, for I could not always bear what they said. I hope to be saved, thro' God's Mercy, as well as they do.

Inq. So, you say, that when they made game of your Religion, you made game of theirs; is not that what you say?

Mart. Yes, my Lord.

Inq. Well, hold you Tongue; you are a fly Man, you give what turn you please to things, and deny almost every Thing: you will repent of this, if you don't take care; we have ways to make People confess when they won't. Sign these Papers, which are the Articles you have confess'd, and what you deny. But I won't believe you. I have heard of you a long while ago, and know now that you are a cunning pernicious Man against the holy Catholick Faith.

Mart. My Lord, I find that all my Defences signify nothing. You have oftentimes bid me defend my Cause, and when I would have defended it, more than I have, you have often bid me hold my Tongue, for you wouldn't believe what I said. I have declared the Truth to the best of my Knowledge; do with me what you please. I hope God will deliver me from the misery I am in. He knows that I have confess'd the Truth, and your Lordship knows it very well too.

Inq. Hold your Tongue, and say no more. [*In comes the Lawyer, and sits down. My Lord speaks*]

Well, Seignior Lawyer, I have examin'd this *Herick* again; he answers much as he did before: but denies almost all the new Articles. I hope you writ to *Malaga*, that there might be an exact account taken of his Life, and Conversation during the time he lived there.

Law. Yes, my Lord, I did.

Inq. He has been brought up in *Heresy*, I believe we shall make nothing of him: He follows the steps of *Luther* and *Calvin*, who are burning in Hell-fire, with abundance of their followers. [*The Secretary*

L

and

and the Lawyer spake thus, to be sure they are all damn'd *.

Mart:

* These Sentiments of the Inquisitors are very agreeable to those of that celebrated Champion of their Church; *Cardinal Bellarmine*, who in his 14th Note of the Church, tells us, That *Luther* and *Oscolampadius* died suddenly, *Zuinglius* was kill'd in War against the Catholicks, *Carlostadius* was kill'd by the Devil, and *Calvin* was eaten up with Worms, and died Cursing and Blaspheming. I'm perswaded Mr. *Chandlers* Account of the manner in which these great Men left the World, which he has extracted from the best Authorities, are very just, and well worth remarking, which take in his own Words.

“ But he (*Bellarmino*) is mistaken in his Facts, or
 “ hath wilfully misrepresented them. Of *Luther*, he
 “ says, that he died suddenly in the Night, having
 “ chearfully, and in good Health, eaten a plentiful Sup-
 “ per in the Evening; But this is not true; for *Luther*
 “ had been in a declining State of Health for several
 “ Months before his Death, and had lived in the con-
 “ stant Expectation of, and Preparation for it. The
 “ Evening before he died he supped with his Friends,
 “ and talked chearfully with them both upon serious
 “ and other Affairs. In the intervals of his Pains he
 “ cried out, *O heavenly father, though I must be taken*
 “ *out of this Life, yet, I certainly know that I shall*
 “ *dwell for ever with thee, and that no one shall take*
 “ *me out of thy Hands.* And after a solemn Confession
 “ of his Faith in Christ, the Agonies of Death came up-
 “ on him, and folding his Hands together, he gently
 “ breathed out his last, and died.

“ This is the Relation of *Iustus Jonas*, who was
 “ present at his Decease, as given by *Seckendorf*, and
 “ utterly destroys the credit of the Story of his dying
 “ a sudden Death: But supposing he had thus died,

“ what

the INQUISITION. III

Mart. I hope they be not my Lords.

Inq.

“ what Argument is this of a Punishment from God ?
 “ A sudden Death to a good Man is so far from being
 “ an Instance of the divine Displeasure, that 'tis
 “ rather a very desirable Circumstance, rather to be
 “ asked of God, than deprecated as a Judgment; not
 “ to add, that the Preservation of *Luther* for so many
 “ Years, from 1517, when he first began to preach
 “ against Indulgence, to the Year 1546, when he died,
 “ in Opposition to the Endeavours of his Enemies to
 “ destroy him, is a much stronger Proof that his
 “ Cause was owned, and he himself under the special
 “ Protection of God, than the pretended Suddenness
 “ of his Death, had it been Fact, could have been,
 “ that 'twas a Punishment inflicted on him by God,
 “ for his opposing the Usurpations, Idolatries, and Absurdities, of the Church of *Rome*.

“ As to *Zuinglius*, 'tis acknowledged that he died
 “ in War, in Defence of the Religion and Liberties
 “ of his Country: And is such a Circumstance to his
 “ Dishonour, or an Argument of his falling a Sacrifice
 “ to the divine Vengeance, or of the badness of
 “ the Cause for which he fought? What then shall
 “ we say to *Josiah*, King of *Judah*, concerning whom
 “ the sacred Historian writes: *He did that which was*
 “ *right in the sight of the Lord, and walked in the ways*
 “ *of David his Father, and declined neither to the right*
 “ *hand, nor to the left.* And yet this pious Prince was
 “ slain in War by *Necho* King of *Egypt*: But did this
 “ prove that the Superstitions of *Egypt* was the true
 “ Religion, in Opposition to that which God himself
 “ had established amongst the *Jews*?

“ As to *Oecolampadius*, he died, as *Melchior Adams*
 “ informs us, in a very gentle and desirable Manner,
 “ not suddenly, but after fifteen Days illness, of an Ulcer
 “ upon the *Os Sacrum*; repeating from beginning

Inq. Hold your Tongue, they are; and every body, that don't believe in the holy Church of *Rome*. Are not you sorry for what you have said, during your living at *Malaga*?

Mart.

“ to end the fifty first *Psalm*, a little before his Death;
 “ and with his last Breath crying out, *Lord Jesus save*
 “ *me*, in the Presence of ten of his Brethren, who a-
 “ greed in this Account of him.

“ As to *Carlostadius*, the Story of his being killed
 “ by the Devil is ridiculous, and hath no Authority
 “ to support it; the Epistle of the Ministers of *Basil*,
 “ mentioned by the Cardinal, having never been pro-
 “ duced, and being no where to be found. *Petrus Bo-*
 “ *quinus*, who was at the Funeral of *Carlostadius*, hath
 “ exposed this vile Forgery; and tells us, that he died,
 “ amongst many others, of the Plague; which then
 “ cruelly raged in *Germany*, and at *Basil*, on *Christ-*
 “ *mas-day*; and that he was honourably attended to his
 “ Funeral by great Numbers of the Academy.

“ As to *Calvin*, the Cardinal's whole Account is
 “ an Impudent Imposture; and *Bolzec*, from whom
 “ he takes it, a Man neither of Morals or Credit suf-
 “ ficient to attest it. He bore an irreconcilable Ha-
 “ tred to *Calvin*, for having been imprisoned at *Gene-*
 “ *va*, and banished from the Territories of it, upon
 “ Account of something he had delivered about Pre-
 “ destination. He was originally a *Carmelite* Friar,
 “ and turned Protestant and Physician, and afterwards
 “ returned to Popery again, and prostituted his Wife
 “ to the Canons of *Autun* in *Burgundy*: An admirable
 “ Witness of this infamous Story of *Calvin's* Death!

“ *Beza*, who was a Minister himself at *Geneva*,
 “ and administered the Sacrament to *Calvin* a little be-
 “ fore his Death, tells us he was naturally of a thin
 “ consumptive Constitution, which he greatly impaired
 “ by long Abstinence, and indefatigable Study and La-
 “ bour

the INQUISITION. 113

Mart. My Lord, in what I have said amiss, I am sorry for it. Pray tell me, my Lord, if the People that have accused me, are all upon their Oath.

Inq.

“bour. He died of a Complication of Distempers,
 “though the immediate Cause of it was an *Asthma*.
 “A little before his Death, the *Syndicks* and *Senators*
 “paid him a Visit, to whom he gave an affectionate
 “and christian Exhortation. The Month of *May*,
 “in which he died, he spent almost in continual Prayer,
 “with Eyes lift up to Heaven; when the *Asthma* had
 “almost stopped his Voice; oftentimes repeating the
 “Words of *David*, *I was silent, O Lord, because thou*
 “*didst it*. May the 19th, he supped with his Bre-
 “thren, the Ministers, and told them he should never
 “more sit with them at Table; and from that Day,
 “to the 27th of the same Month, when he died, he
 “lay as one almost dead, and at last departed in the
 “most gentle Manner, without almost a Sigh or Groan,
 “retaining his Senses and Reason to the last: This is
 “*Beza's* Account, who was with him almost continual-
 “ly in his Sicknes, and at his Death, and is an a-
 “bundant Confutation of the scandalous and vile Ac-
 “count of *Bolzec*, and *Bellarmino* from him. And,
 “tho’ any Man of Honour and Candour would have
 “been ashamed to have retailed so impudent a Piece
 “of Scandal; yet, to do the Cardinal Justice, nothing
 “less could be expected from him, who lays it down
 “as a certain Fact, *That no Catholicks are ever found*
 “*to praise or approve the Doctrine, or Life, of Hea-*
 “*thens or Hereticks*.

“But, supposing the Cardinal’s Stories to have
 “been all true; yet, if such unfortunate Deaths prove
 “the Badness of the first Reformers Cause, How just-
 “ly may the Argument be retorted on the Papists?
 “How many of the very Heads of their Church have
 “died sudden, violent, infamous Deaths? *Platina*

Inq. Most of them are; they would not say a thing that is not true.

Mart. My Lord, it is very well; God is just, and he will be even with them.

Inq. Well, hold your Tongue; you beg pardon of this Holy Tribunal, for what you are guilty of, and desire to be used with that Mercy, and Clemency, as is accustomed in this Holy Office. Is not that what you mean?

Mart. Yes, my Lord, what you please. [*He shakes his Head, and says, I wish that may do; get you gone to your Dungeon.*]

I had been there about four Months, and had had fifteen Audiences, during that Time. Some lasted half an Hour, some an Hour, and some above two Hours, full of Repetitions. Sometimes he used to speak very smoothly to me, and sometimes very roughly, threatening oftentimes to punish me: and always giving me to understand, in a crafty Jesuitical way of speaking, which they have, that if I would change my Religion, I might easily get out of my Troubles. It made me very uneasy to see what he aim'd at; but, I thank God, it had no effect upon me; tho' I must confess, that the flesh being Weak, and he frightening me, to.

“ tells us, that Pope *Leo V.* was deposed by *Christopher*, and died in Jail thro' Grief; that *John XI.* was taken by the Soldiers and stifled to Death with a Bolster; that *John XIII.* a Wretch, who, from his Youth, had been addicted to the vilest Lusts, was taken and killed in the very Act of Adultery; that *Benedict VI.* was strangled or famished to Death in *St. Angelo's Castle at Rome*; that *John XXII.* who promised himself a long Life, was crushed to Death by the Fall of a new Chamber at his Palace at *Viterbo*; with many other Instances of the like Nature, that might be mentioned, if such Kind of Arguments were any Thing to the Purpose.

gether

gether with what misery I was in, sometimes driving me almost to despair, sometimes I was in suspense, whether I should change my Religion or no; but I still prayed to God, to give me strength to overcome all my Troubles, and to go through those Pains, wherewith I was threatned, without renouncing the Protestant Religion, which in his great mercy, he had enlighten'd me withal.

Whitsun-Eve, I was shaved against my will; for you must be shaved three times a Year, whether you will or no, but no ofiner. *Don Fernando* gave me a piece of Frankincense to put in the fire; bid me clean my Dungeon, and dress my self very clean, to receive a visit from the Lords of the Inquisition, who came a little while after. The head Lord, which had examin'd me, spoke to me thus.

Inq. Well, *Isaac*, how do you? You look very well in Health. Can I serve you in any thing, tell me?

Mart. My Lord, I am, I thank God, well in Health; but very much troubled in mind, to be detain'd here so long from my Family. Your Lordship has done examining of me; I beg you would dispatch me out of this misery, that I am in.

Inq. I will do you all the Service I can; but you must do what you can to serve your self.

Mart. My Lord, I don't know what to do; I would do any thing to get out of this misery: I am almost in despair. Your Lordship told me, that I should have a Lawyer to defend my Cause.

Inq. So you have had one, *Isaac*, did you not see him?

Mart. My Lord, there was a Man that you called a Lawyer; but he never spoke to me, nor I to him: If all your Lawyers, are so quiet in this Country, they are the quietest that are in the World; for he hardly said any thing, but Yea, and Nay, to what your Lordship said.

Inq. Hold, *Isaac*, the Lawyers are not allow'd to speak here. He has writ to *Malaga* for you, and has

has done what should be done in your Case. You don't understand this way of Justice.

Mart. It is very true, I don't understand it at all. [*The Secretary. and the Goal-keeper, were forc'd to go out of the Dungeon, to laugh; and the two Lords smil'd to hear me talk as I did: and I scarce knew how to keep my Countenance, to think what a Lawyer I had to defend my Cause, who was not allow'd to speak to me, nor I to him.*]

Inq. *Isaac*, you know what Day it is To-morrow. I would have you think of enlightening your self in the Holy Faith; this is a proper time, and I believe it would facilitate your getting your liberty.

Mart. My Lord, if I had no light of Divinity, or Religion, before I came here, I could get none where I am, for I am lockt up without seeing any Body to speak to, neither have I any Books to read to instruct me; I have hardly Day-light to eat what little Victuals are allow'd me.

Don Petro Leonor, the second Inquisitor, speaks.

Inq. If you will, you shall have a Jesuit to enlighten you.

Mart. You may send one if you please; but I believe it will signify nothing.

Don Joseph Vilest, the head Inquisitor, speaks.

Inq. No, it must come from himself. It signifies nothing to send him any body.

Mart. My Lord, I hope you allow that the Holy Scriptures are perfect.

Inq. Yes, I do, *Isaac*.

Mart. My Lord, I believe in it, and believe it is sufficient to save my Soul, if I live according to it.

Inq. There are other things that you must believe, besides Scripture, that is revealed to the Holy Church.

Mart.

the INQUISITION. 117

Mart. My Lord, I have been brought here for defending of my Religion; if your Lordship would give me leave to speak I could, by Scripture, prove to you, that it is sufficient to believe in it; but I dare not.

Inq. Well *Isaac*, hold your Tongue; it is no matter. You must pray to God, to enlighten you in the Holy Faith.

Mart. So I do, my Lord, and hope he will deliver me from my troubles.

Inq. It is for your good that we admonish you. It is time for you to take care of your Soul. It is a pity, that such a Man as you, has been brought up in Heresy. We would have you consider upon it, for your own good, and it would be a great help, to get out of your troubles.

Mart. I thank your Lordship for your Advice. I gave you at first, a short Account of my Religion. I hope, that God will save me in the belief I am in. I beg your Lordships pardon, I cannot change.

Don Petro Leonor the second Inquisitor speaks.

Inq. You must forget what you know, and believe what we say; and that is your only way to get out of your Troubles.

Mart. I beg your Lordship's pardon. I am too old to forget what I know.

Inq. Well, think upon what we have said to you, it is for your own good.

Mart. It is very well, my Lord.

Inq. Good buy t' you.

And so the Door was shut; and I was as likely to get out, as the first Day, which made me very uneasy in my Mind.

About a fortnight after, *Don Fernando* and *Don Baltazar*, the two Goal-Keepers came and told me, that I must remove, and go to another Dungeon. I beg'd of them to let me remain where I was; but it signified nothing, for they told me, the Lords had gi-

ven them Orders. When I came to my new Dungeon, I thought my self better, than where I had been; for I had more light, and could hear some Dogs bark, and Cocks crow, which was a great Satisfaction to me, in my dismal solitude; and I did not hear those bitter groans and cries of Prisoners, as I us'd to do sometimes; which terrified me very much. What they did to them, God knows; but I believe they gave them the Torture; For it is frequent in that Holy Place, as they call it. Women with sucking Children I could often hear cry and lament. But I had not been there above three or four Days, but I wish'd my self in my old Dungeon; for I was so tormented with *Bugs*, that I could not sleep at Nights; so that I slept in the Day, as well as I could. I complain'd to *Don Fernando*; but he told me, he could not help me; and that I must have patience. Sometime after, *Don Baltazar* came, and bid me empty a *Bason* of the Prisoners, which I refus'd, and we had high Words about it: But *Don Fernando* came, and told me, that I must do it; and that if the King was there, he should do it. I made no resistance; for I found it was in vain, and that it was to plague me, that they had moved me from my Dungeon; and then to make me empty *Basons* for others. But I said, I would make my complaint to my Lords, when I should see them; but I was immediately sent for, and my Lord reprimanded me, for refusing to do such a thing at the first bidding. I told his Lordship, I did not know that he had given such Orders; beg'd his Pardon, and said, if he pleas'd, I would empty them for all the Prisoners. He said, there was no occasion for that; bid me begone; but emptying of *Basons* did not last long; for when I had emptied my own, I us'd to ask the Jail-keeper, whether he had no *Basons* for me to empty, who finding that I was so forward, would let me empty no more.

Sometime after, *Don Fernando* spied a little hole, that the Mice had made in the Wall, and the light came through

through. He went and acquainted my Lord with it, who came in a great Passion, and call'd me all to naught, and told me, that I had made that Hole; that I was a Rogue by Profession; and that I should pay for all my doings. I beg'd his Lordship's Pardon, and told him, that he might call me what he pleas'd; and that he knew well, that I could not make such a Hole; for I had nothing to make it with.

One Day I met *Don Joseph Equarez*, the third Inquisitor, at the Turn where they give their Allowance. He asked me, how I did, as they always do. I told him, that I was in Health, thank God; but was very much surprized, to be detained so long in Prison from my Family; that the Law of Christ was a Law of Compassion, and Merciful, and that it was very hard to be served as I was. I had no sooner spoke those Words, but he fell in a rage; bidding me hold my Tongue, and mind where I was, and not talk of Religion; that if he ever heard me talk so again, he knew what to do with me; that there was nothing practic'd, but the Religion of Christ, and Mercifulness, in the Inquisition*; and how durst I complain against it? I humbly beg'd

* See a remarkable instance of the Mercifulness of the Inquisition, related by Mr. Fox, in his Book of Martyrs, which several other Historians of note have copied from him, viz. "In the Year of our Lord, 1560. Nov. 5. Mr. *Nicholas Burton* a Citizen of London, that resided in Cadiz; was imprisoned and laid in heavy irons for fourteen Days in a loathsome Prison though nothing could be laid to his Charge whereof he was Guilty; in Prison he did good to many of his fellow Prisoners, by bringing them over by the strongest reasoning from the *Romish* Religion, upon notice hereof, he is removed to the Castle of *Triana* in *Seville*, where he suffered great Misery; by being tormented with the Rack and other Cruelties; none

beg'd his Pardon, telling him, that if I had said amiss, it was for want of knowing better, and that I was sorry for it, and went to my Dungeon, and glad I got off so; for he was in a terrible Passion, and I was very much afraid of him.

I asked

“ none could be admitted to see him, nor could he
 “ find means to write or speak to any of his dear Coun-
 “ trymen of *England*.

“ On the 20th of *December* in the aforesaid Year, Mr.
 “ *Burton* with a great Number of others, who had
 “ been imprison'd for the Profession of the true Chris-
 “ tian Religion in the City of *Seville*; were brought
 “ forth to a Place where the Inquisitors sat in Judg-
 “ ment, which they call the *Arresto*, he was arrayed
 “ in a Canvas Coat call'd a *Sambrineto*, on which was
 “ painted the figure of the Devil tormenting a Soul in
 “ a flame of Fire. His Tongue was forc'd out of his
 “ Mouth with a cleven Stick fasten'd upon it, to pre-
 “ vent a Confession of his Faith to the People, he was
 “ plac'd with another Englishman of *Southampton*,
 “ and several others both *French* and *Spaniards* upon
 “ a Scaffold over against the Inquisition, where their
 “ Sentences were read, and Judgment pronounc'd a-
 “ gainst them, upon which they were hurried out of the
 “ City, where Mr. *Burton* amongst the rest was Burnt,
 “ faithfully enduring the Flames, with immoveable
 “ constancy to the last. He is said to carry so chearful
 “ a Countenance with him into the Flames, as even
 “ surpriz'd his Enemies, one of which said, *the De-*
 “ *vil had his Soul before he came there, and therefore*
 “ *said he, his Sense of feeling is fast.*

“ When he was first seiz'd, all his Effects and Mer-
 “ chandizes, upon account of which he came to *Spain*,
 “ were, according to the Custom of the Inquisition,
 “ sequester'd. Amongst these were many other Mer-
 “ chandizes, which were consign'd to him as Factor,
 “ according

I asked *Don Fernando* sometime after, what made him fall into such a passion? He told me, that he had reason, and that I must never contradict them in what they say, nor talk of Religion; for they were holy Men, that knew what they did, and were infallible.

One

“ according to the Custom of Merchants; by another
 “ *English* Merchant dwelling in *London*. This Mer-
 “ chant, upon hearing that his Factor was imprison-
 “ ed, and his Effects seized on, sent one *John Fron-*
 “ *tom*, as his Attorney, into *Spain*, with proper In-
 “ struments to recover his Goods. His Attorney ac-
 “ cordingly went to *Seville*; and having laid before
 “ the holy Tribunal the Instruments, and all other
 “ necessary Writings, demanded that the Goods should
 “ be delivered to him. The Lords answered, that the
 “ Affair must be managed in Writing, and that he must
 “ chuse himself an Advocate (undoubtedly to prolong
 “ the Suit) and out of their great Goodness appointed
 “ him one, to draw up for him his Petitions, and all
 “ other Instruments which were to be offer’d to the
 “ holy Tribunal; for every one of which they exor-
 “ bitantly took from him eight *Ryals*, although he re-
 “ ceived no more Advantage from them, than if they
 “ had never been drawn at all. *Frontom* waited for
 “ three or four whole Months, twice every Day, *viz.*
 “ in the Morning, and after Dinner, at the Gates of
 “ the Inquisitor’s Palace, praying and beseeching, on
 “ his bended Knees, the Lords Inquisitors, that his
 “ Affair might be expedited; and especially the Lord
 “ Bishop of *Tarraco*, who was then chief Inquisitor
 “ at *Seville*, that he, in Virtue of his supreme Au-
 “ thority, would command his Effects to be restored
 “ to him. But the Prey was too large and rich to
 “ be easily recovered. After he had spent four whole
 “ Months in fruitless Prayers and Intreaties, he was
 “ answered, that there was need of some other Wri-

M

“ tings

One day, *Don Fernando* softly unawares open'd the door, and found me in Tears, which happen'd very often at those Times, deploring my hard fate, and praying to God, to deliver me from those Enemies of the Church.

“ tings from *England*, more ample than those he had
 “ brought before, in order to the Recovery of the
 “ Effects. Upon this *Fronton* immediately returns to
 “ *London*, and procures the Instruments of fuller Credit which they demanded, comes back with them
 “ to *Seville*, and laid them before the holy Tribunal.
 “ The Lords put off his Answer, pretending they were
 “ hindered by more important Affairs. They repeated this Answer to him every Day, and so put
 “ him off for four whole Months longer: When his
 “ Money was almost spent, and he still continued earnestly to press the Dispatch of his Affair, they referred him to the Bishop. The Bishop, when consulted, said he was but one, and that the expediting
 “ the Matter belonged also to the other Inquisitors; and
 “ by thus shifting the Fault from one to the other, there
 “ was no Appearance of an End of the Suit. But
 “ at length being overcome by his Importunity, they
 “ fixed on a certain Day to dispatch him. And the
 “ Dispatch was this: The Licentiate *Gafus*, one of the
 “ Inquisitors, a Man well skill'd in the Frauds of the
 “ Inquisition, commands him to come to him after Dinner. Mr. *Fronton* was pleased with this Message,
 “ and went to him about Evening, believing that they
 “ began to think in good Earnest of restoring him his
 “ Effects. When he came, they commanded the Jail-
 “ keeper to clap him up in such a particular Prison,
 “ which they named to him, who soon found himself
 “ a Prisoner in a dark Dungeon, contrary to his Expectation, and that he had quite mistaken the Matter. After three or four Days they brought him to
 “ an Audience; and when he demanded that the In-
 “ quisitors

Church I was brought up in; and to send me and my Family into my native Country. He asked me, what was the matter? I told him, I had been praying to God, to deliver me from the misery I was in. He told me, that I did not pray to the right God, pitied my Condition, and so went away.

Six and twenty Weeks, after that I had been there, Don Baltazar came to me, to go to the Audience, and bid me dress my self quickly. I was no sooner out of my Dungeon, but he tied a Handkerchief about

“ quisitors should restore his Effects to him, they well
 “ knowing that it would agree perfectly with their
 “ usual Arts, without any other Preface, commanded
 “ him to recite his *Ave Mary*. He simply repeated
 “ it after this Manner: *Ave Maria gratia plena Do-*
 “ *minus tecum, benedicta tu in mulieribus, & benedictus*
 “ *fructus ventris tui Jesus. Amen.* i. e. Hail, Mary,
 “ full of Grace, the Lord is with thee; blessed art thou
 “ amongst Women, and blessed is Jesus the fruit of thy
 “ Womb. Amen. All was taken down in Writing,
 “ and without mentioning a Word about the restoring
 “ his Effects (for there was no need of it) they com-
 “ manded him back to his Jail, and commenced an
 “ Action against him for an Heretick, because he did
 “ not repeat the *Ave Mary* according to the Manner
 “ of the Church of Rome, and had left off in a sus-
 “ pected Place, and ought to have added, *Sancta Ma-*
 “ *ria Mater Dei ora pro nobis peccatoribus,* i. e. Ho-
 “ ly Mary, Mother of God, pray for us Sinners; by
 “ omitting which Conclusion, he plainly discover'd
 “ that he did not approve the Intercession of the Saints.
 “ And thus at last, upon this righteous Pretence, he
 “ was detained a Prisoner many Days. After this he
 “ was brought forth in Procession, wearing an Habit;
 “ all the Principal Goods (yet not his own) for which
 “ he had been suing being confiscated, and he himself
 “ condemned to a Year's Imprisonment.

my Eyes. I asked him, what that was for? He told me, it must be so; and as he was leading me along by the Hand, I remember'd what the o'd Inquisitor had told me, that there were Torments to make People confess the Truth, and how often he had threatned me, and thought it was now going to be put in Execution, which terrified me very much; but I still trusted that God would give me strength, to withstand their Torments.

Coming to a Place, where there are Gagg, that they Gagg the Prisoners with, when they Torture them, to prevent their making a Noise, I heard a Voice that bid me stop, and pull off my Cloaths. At which I answered, must I pull off my Cloaths? Yes, said one, pull off your Cloaths.

And as I was a pulling them off, I heard another say, keep your Coat, and Waistcoat on, put down your Breeches, and pull out your Member; which accordingly I did, and they took hold of it, and it was twice examined by several Examinors, for I could hear several Voices, but could see no body. They concluded that I was not circumcised; bid me put my Breeches up, and be gone. *Don Baltazar* led me back to my Dungeon, and glad I was to get off so; for I must confess I was very much afraid of being tortured, nor did I like such Audiences.

When I came to my Dungeon, I asked *Don Baltazar*, if that was their way of Dispatching People? That they might, at my first coming, have seen whether I was circumcised, without staying six and twenty Weeks. He fell a laughing, and told me, my cause went on very briskly; so shut the Door.

About a Month after, one *Sunday* Morning, *Don Fernando* told me, that I must get my self ready; for I must go out of Jail, and return to my Family. Perceiving that he smil'd, I thought he jested, and desir'd him not to jear me in my Afflictions; but speaking seriously to me, he told me, that the Barbar would come presently,

presently, and that I must appear before the Lords, and a great many Gentlemen.

I can't express the Joy I was in to hear such News. I fell a trembling and weeping for Joy; so that for a while, I could not put on my Cloaths; but recovering a little, I dress'd my self, as well as I could, and gave God hearty Thanks, that it had pleased him to hear my Prayers.

Sometime after being shav'd, they came for me; but would not let me take my Perriwig; but made me go bare-headed. *Don Baltazar* bid me not be afraid; for they would do me no Harm. I was very joyful, and told him, I was afraid of nothing, so I could but get out of the Place, where I was; for had they given me my Choice, to go to the Gallies, or to stay in that dismal Solitude, I would have chosen the Gallies, where I might have seen, and spoken with a fellow Creature.

When I came into the Audience Room, I found it full of People, dress'd in ceremonial Robes, some with white Wands, and others with Halberts. Two Men immediately seiz'd me, and made me kneel down before *Don Joseph Equarez*, at the same time, a Rope was put about my Neck, which surprized me very much. *Don Joseph Equarez*, as I was kneeling down before him, spoke these Words to me.

Your cause has been seen and examined; go along with those Gentlemen: You shall soon be released.

They were about Forty that led me in the Streets, and then to a Church. They plac'd me at the great Altar, fronting the Pulpit, where a Priest, or a Jesuit came with a great many Writings in his Hand, containing my Accusations, which he read to the People; but little or nothing of the Defence I had made; but that I deny'd almost every Thing, and that the holy *Inquisition* had done what she could, in admonishing me to embrace the holy Faith of the Church of *Rome*, without which no Man can be saved; but I was such a pernicious Heretick, that I would not hearken to the

Salvation of my Soul, and that the *Holy Tribunal* had found me a great Enemy to the holy Faith. Then he declares, that for these Crimes of which he stands convicted, the Lords of the *Holy Office* have order'd him to be banish'd out of our Christian Kingdoms, upon pain of two Hundred Lashes, and five years to the Gallies, if ever he returns into any of our Christian Dominions, and have given Orders, that he shall receive two hundred Lashes, through the publick Streets of this City.

After he had done reading to the People what he pleas'd, for there were a great many Lies in what he read, I was remanded back to my Dungeon.

At Night, when Don *Baltazar* came to light my Lamp, I asked him, whether I must receive those two hundred Lashes, that the Priest had spoke of? He told me, that the Lords were very merciful, and he believ'd that I might escape them, if I would change my Religion. I told him, that since I had endured so much, their Lordships might do what they pleas'd, I would not Change. Then he told me, that I might change, and when I was at Liberty, I might live in my own Religion.

The next Morning, about ten of the Clock, I was brought down Stairs, and as I was there, in came the Executioner with some Ropes, and a Whip. He bid me take my Coat and Waistcoat off, and pull off my Wigg, and Cravat. As I was taking off my Shirt, he bid me let it alone; he would manage that. He slipt my Body through the Collar, and tied it about my Waste. Then took a Rope and tied my Hands together, put another about my Neck, and led me out of the *Inquisition*, where there were numerous Crouds of People, waiting to see an *English* Heretick. I was no sooner out, but a Priest read my Sentence at the Door, as followeth.

Orders are given, from the Lords of the *Holy Office* of the *Inquisition*, to give unto *Isaac Martin* two hundred Lashes, through the publick Streets. He being

ing of the Religion of the Church of *England*, a Protestant, a Heretick, irreverend to the Host, and to the Image of the *Virgin Mary*, and so let it be executed.

Knowing what was going to be done to me, I was not so frightened, as when they blind folded me. The Sentence read, the Executioner mounted me upon an Ass, and led me in the Streets; the People huzzing, crying out, *An English Heretick! Look at the English Heretick who is no Christian!* and pelting me. The Cryer of the City walked before me, repeating aloud the Sentence, that was read at the Door of the *Inquisition*, and the Executioner whipping me, as I went along, a great many People on Horseback in ceremonial Robes, with white Wands and Halberts following of us.

As we passed by the Market-place, the People's pelting, incommoded me very much. I thought I should be knock'd off the Ass. I spoke aloud, and ask'd them, what Country I was in? They cry'd out, *a Christian Country*. To which I replied, These ways are practis'd in *Barbary*, and not amongst Christians. I am a Christian as well as you are; if I have deserved to be chastised, I am in the Justice's Hands; let him do it, and not you.

A great many People of the better sort, said that I was in the right, and the pelting ceased in a great measure and many would hinder others from throwing at me, and bid me have patience. I thank'd them very kindly; and told them, that thank God, I had patience. They were surpris'd to hear me talk *Spanish*, and pitied me very much. I shall ever thank God for giving me so much Patience as I had; for I was not at all concern'd, so great was my joy, to find that God had graciously deliver'd me, out of their Barbarous, and cruel Hands.

The show being over, which lasted about three quarters of an Hour, I was brought back to the *Inquisition*. Don *Fernando* received me, and seem'd to pity my

my Condition: I asked him, if that was the Mercy they practic'd there? And told him, that I was very well satisfied, and that for the sake of my Religion, I was ready to receive a thousand Lashes. My cloaths being put on, I mounted up Stairs, and he lock'd me up in my Dungeon, where I gave God thanks, that he had given me Strength, to go through so many severe Trials, and had thought me worthy to suffer, for the sake of the Protestant Religion, in which his holy Word had enlighten'd me; and prayed that he would continually vouchsafe to deliver me from the Enemies of the same; and send me to my native Country, to enjoy the free exercise of it.

Sometime after, Don *Baltazar* opened the close Door, and asked me, how I did? I told him, that I was pretty well; but desir'd him to speak to the Lords to let me have a Surgeon to bleed me; for the weather being very hot, I was afraid that my Back would putrify, being very much swell'd and bruis'd; for they did not whip me with a Cat of nine Tails, but with a Scourge made of Leather thongs, three fingers broad, and about the thickness of a Sole of a Shoe, which draws no Blood, but bruises, and makes the back swell very much. For the holy *Inquisition* is so merciful, that when it delivers a Man to be burnt alive, it always gives Orders, that it must be done without effusion of Blood. Don *Baltazar* told me, that he would do what he could to serve me. At night he came, and told me, that the Lords would allow no Surgeon to bleed me. Then I desir'd him to get me a little Brandy to wash my Back, which he accordingly did.

For several Nights, I could not lie upon my Back, for the pain that I endured, my Body being very much bruis'd, by the pelting of the People. But my greatest pain was, that they did not banish me out of their Country, but still detained me.

A fortnight after, Don *Fernando* bid me get my Things ready, that the Carrier would come for me, and that I must appear before the Lords, before I
went.

went: I quickly was ready, and felt no pain, hearing those Words. Some Hours after he came for me, and when I came before the Lords, they spoke to me thus.

Inq. Well, *Isaac*, how do you do?

Mart. My Lord, I am very well, thank God, considering what has pass'd, which your Lordship knows.

Inq. It is your Tongue that is the occasion; you might avoid it if you would.

Mart. My Lord, I am very well satisfied to have suffer'd what I have. I came here with a great deal of Sorrow; but I go with a great deal of joy.

Inq. Have you heard any Prisoners talk one to another, since you have been here, in the Night, or at any Time?

Mart. No, my Lord, but there is an old Man in the next Dungeon to me, that speaks, and talks to himself in the Night, and sings sometimes; but I believe he has lost his Senses; [*and there are a great many, that lose their Senses by despair.*]

Inq. That old Man signifies nothing. You are going to *Malaga*, where you shall remain in a Jail, 'till you can get aboard of an Heretick Ship; and you are never to return into these Christian Kingdoms. Do you remember what was read at Church, the other Day?

Mart. My Lord, I remember it very well; and if your Lordship had not banished me, I should not have lived in a Country, where I had been so us'd. I am very well satisfied, my Lord.

Inq. You must, before you go, take an Oath, you shall keep the Secret, and not reveal to any Body, what has happen'd to you in your Case, nor what you have heard or seen, during the Time you have been here, and take care of what you say, that we hear nothing of it.

Mart. My Lord, it is very well, I will take care. [*I took my Oath.*]

Inq.

Inq. What Money you have brought here, shall be return'd to you, and when you come to *Malaga*, your Effects shall be returned to you.

I thank'd his Lordship very kindly; and so thanks be to God, we parted.

When I came down Stairs, into an Office, a Priest gave me the Money, my Friend had given me, and begun to tell me, that it was pity, that such a Man, as I, was blind, and led away in Herefy; that I was certainly damn'd, without remission, if I remain'd as I was; and so run on.

When I had got my Money, I made him a short Compliment, told him, that I was not blind, and that I was a Christian, as well as he; but did not damn any Body; that I had been brought here for talking of Religion, and that I would take care how I talk'd; and that I was forbid to talk about Religion, or else I would give him an Answer; made a low bow, and went away with the Carrier, with a great deal of Joy.

Three Days after we arrived at *Malaga*, where I was put in the common Jail, amongst the Malefactors, with a pair of Fetters on. The Secretary of the *Inquisition*, who was a Priest, and one of them, that had taken me up, came to see me; ask'd me how I did? To which I replied, I was well; but thought it was very hard to be used, as I had been; and then to be put amongst the Malefactors. I desired him to let me speak with the Commissioner; that had taken me up; but he stop'd my Mouth presently, telling of me, that I could not speak with the Commissioner, that the holy *Inquisition* had been very merciful to me; and that if he heard that I made any complaints, I should be sent back again. I humbly beg'd his pardon, and desir'd him to let me go aboard of some *English* Ship, that I might be gone out of the Kingdom. To which he answered, To be sure you must go. You are not a fit Man to live in these Christian Countries, I will dispatch you as soon as possible, and so went away.

My

My Wife, whom I had not heard of since I was taken up, came to see me. I desir'd her to go to some *French* Merchants, which were my Friends, and had great interest with the Clergy, to desire them to speak to the Commissioner of the *Inquisition* in my behalf, that I might go Aboard some Ship; which accordingly they did; so that the Secretary came, and bid me pay what was owing to the Jail-keeper, and then conducted me to the Water-side, forbidding of me, upon pain of going back to the *Inquisition*, to set a Foot on Shore, or go aboard of any Ship, unless a Heretick one; for I was a dangerous Man against the holy Faith; and that he would have Spies to watch me. I made him a Compliment, and told him, I would observe what he said, and desir'd him to return my Effects, (that had been taken from me) to my Wife. He told me, he would see what could be done. I went aboard of an *English* Ship, but had not been there above five or six Hours, but the Rupture happen'd between *England* and *Spain*, and the Ship, that I was in, was taken, with many others that were there at Anchor, waiting for the Vintage; upon the Account of our Fleet, under the Command of Sir *George Bing*, who destroy'd the *Spanish* Fleet near *Sicily*. I was carried with the Ship's Company, almost naked, to the Shore, into a Prison, where I was put into the Stocks all that Day. One of the Mates of the Ship, who had received a Wound on board, by one of the *Spaniards*, was carried to the Hospital, where he died of his Wounds; but the *Irish* Priest, whom I mentioned before, took care to make him die a good Christian, as they call it, as he had done by several before; but especially by an *English* Gentleman, who had lodg'd at my House; and to two of my Servants who were Protestants, by perswading them, when they were just a dying, and could hardly speak, or make any defence for themselves, their Spirits being weak, that if they don't change their Religion before they die, they are damn'd, and will certainly go to Hell; but on the

con-

contrary, if they die in the Faith of the Church of Rome, without which no Man can be saved, they will infallibly go to Heaven*.

The

* Dr. Burnet tells us, in his *Letters of Travels*, that the Priests of *Italy* have found out a Secret to make Men miserable, in spite of all the Abundance and Profusion wherewith Nature hath blessed that happy Climate. They measure their own Happiness by the Peoples Calamity; enjoy no Pleasures in which they take any Part; nor are satisfied with all the Plunder and Depredations which they make upon them, unless they can also heighten their own Relish, by making the little which they leave to the Laity, insipid and tasteless.

As one Instance of this Truth; he informs us, that the Priests have made it a *Principle of Religion* in the People, to mingle Water with their Wine in the Cask, which soon sours it; whereas they always keep their own pure and unmixed, because they say that it is to be used in the Sacrament: and so he observes, that Travellers can drink no good Wine, but what they buy from the Convents.

For this and such like Reasons they preach Penances, Mortification, Fasting, and a Contempt of Worldly Riches, and of all those earthly Blessings, which indulgent Heaven has given to wretched Mortals, to alleviate their Sorrows, sweeten their Calamities, and make the nauseous Draught of Life go down; whereas we cannot better shew our Acknowledgments and Gratitude to the Author of them, than by making a proper Use of the good Things which he has given us, and by enjoying them in every Degree, which will not destroy that Enjoyment, and change it into a Misfortune.

But

The same Secretary of the *Inquisition*, who had taken me out of Jail, and sent me on board, came to see me. He told me not to trouble my self, nor to be afraid, that I should not remain as Prisoner of War;

But what must we say to that amazing Cruelty, that seems to extend it self even beyond the verge of Life? that if the most abandon'd, vile and profligate Wretch, when he comes to Die, can be prevail'd with by the Artifices of the Priest to commute with Heaven for his past Crimes; by leaving a large Sum to the Church, to purchase pardon for his Sins, and a number of Masses to be said by the Priest to redeem his Soul from Purgatory, and by that means quit Scores with God and the Priest at once; I say, if the Sinner can once be brought to this, he shall not only gain Absolution, but may possibly be Canonized for a Saint. " 'Tis (says a late Author) one of their constant Maxims to attend " the Beds of dying Sinners, and the more flaming " their Vices have been, the better hope they have " of Success! they take all Advantage from their Dis- " tempers and natural Fears, to over-whelm the poor " Wretches with terrible Ideas of Purgatory, and con- " found their Imaginations by their awful Descriptions; " and cherish every superstitious Fear they have raised: " At length their Patients lose all Liberty, Strength, " and capacity of Reasoning; and take any Impression " they desire; then, with wonderful Address and Cun- " ning, and with all the Airs of Gravity and Con- " cern, they sell their ghostly Advice and Consolation " to the dying at what price they please." 'Tis In- deed a strange way of getting to Heaven, if a Person who has lived in any other Faith, can in his last Mo- ments by a Declaration of his dying in the Faith of the Romish Church be admitted thither; But how must they answer for their Conduct, who thus Impose on the Weak and Credulous in their dying Moments:

that he would speak to the General, who commanded all the Coast, to let me go on Board of another Ship; that my case was independent from what had happen'd between the two Crowns; that I should not stay in Spain, upon any Account; that I was banished by the *Inquisition*, which is above the King, and was not a fit Person to live in a Christian Country. He spoke to the Prisoners, that were *Roman* Catholicks, forbidding them to have any Conversation with me; for I was a strong Heretick, and a dangerous Man. I was very glad to hear him talk as he did; for before, I was very much afraid I should be sent back to *Granada*, or on board of some of their Gallies. I told him, there were some *Hamburg* Ships in the Road; that if he pleased, I would go on Board one of them. He told me, that he would soon dispatch me, and accordingly he came two Days after, making a sad complaint, and telling me, that the *English* were very bad People, to use their Fleet as they had done. He led me to the Water-side, forbidding me, as before, to go on board of any Ship, but a Heretick one; which accordingly I observed, and was very glad to get off so.

The Ship I went aboard of, was a *Hamburgher*, where I stay'd about six Weeks in the Road, expecting that the Clergy would return my Effects to my Wife. But they still put her off, and at last began to threaten her; telling her, that I came off very well; and that the *Inquisition* had been very merciful to me, and bid her not to be so troublesome. I asked advice of my Friends, that used to come on Board to see me; and tho' there were *Roman* Catholicks, they said very severe Things against the *Inquisition*, and told me as Friends, that I might thank God, I was so well delivered from their Hands: That in the same *Inquisition* they burnt a *French* Protestant alive, who would not change his Religion: And I have since seen and spoke with a Man, that was at *Granada*, at that same time, and saw him executed.

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My Friends advised me, not to let my Wife ask the Clergy for any thing, for fear of some other Misfortune. As they had threatned to take away one of my Children, which my Wife was forc'd to send to *England*, whilst I was in the *Inquisition*, lest falling into their Hands, she should never hear of it more, I desir'd her to come on Board with the rest, for fear of the worst. They did return some small matter, and so we came away. But they gave out, that they returned us every Thing.

While I was in the *Inquisition*, the Clergy were very busy about my Family, to make them change their Religion. They sent from the Church for my Children, and finding that my Wife had sent one of them to *England*, [which was that, which she was inform'd, they had a mind to keep, and had he fallen into their Hands, God knows, whether we should ever hear of him again; for I have been told, that they usually send them into Convents, up in the Country] They gave her a severe check, asking her, how she durst send one of her Children away, without their Knowledge? and told her, that I had changed, or would change my Religion; which was all the talk at that time at *Malaga*, as well among the Protestants, as *Roman Catholicks*; it being a very difficult thing to get out of that Holy Tribunal, as they call it, without changing one's Religion. I have known some that have got out; but they all outwardly profess themselves to be *Roman Catholicks*; but were not so, when they were put in. They told my Wife, that if she would change her Religion, I should be set at Liberty: But she, remembering what I had oftentimes told her, that I hoped God would give me strength to suffer Death, before I would change, desir'd them to excuse her, and that when she should see me, she would resolve them; but not before. Then they attack'd the Children, and they said, they would do as their Mother did.

Sometime before I got out, there was a great noise spread, that my Picture was to be burnt upon the Mar-

ket-place at *Malaga*, and at the same time my Body was to be burnt at *Granada*; which frighten'd my Wife very much. But some good People assured her of the contrary, and told her what would happen to me, that she should see me in a few Days, which proved accordingly, after I had been eight Months in their Hands. God grant that these happy Kingdoms may never feel the dismal effects of Popish Government, and Arbitrary Power.

I bless God for my Deliverance from the Tyrannical Power of the Church of *Rome*, and that his holy Providence has brought me and my Family to my native Country, to enjoy the Blessings of civil and christian Liberty, under the auspicious Reign of King *George*; to whose vigilant care for the *British* Subjects, and distinguish'd Zeal for the Protestant Religion, under God, I owe my Enlargement. And tho' I and my Family have been reduced to great Poverty by the holy *Inquisition*, as they call it, I find a particular Satisfaction in having given those Holy Blood-suckers an instance to prove, that *Englishmen* (who, they say, don't mind Religion) have so much regard to the Truth of the Gospel, as boldly to confess it in the Face of their merciless Tribunal, in spite of the severity of their Dungeons, and all their threats of Tortures.

Several worthy Bishops and Clergymen, having advis'd me to publish this Narrative; the experience I have had of their Charity and Liberality, obliged me to follow their Advice. And as I am an illiterate man I hope the Reader will have the goodness to excuse the Faults, as to the Method and Style, and to accept the following Certificates for a Conclusion.

The Gentlemen, who gave me the following Certificate, were most of them upon the Spot when my Misfortune happen'd to me. But the Reader will excuse me, if according to their desire, I avoid putting their

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their Names in print; which might probably involve them, if they should remain there, in as troublesome an affair, as I have already had with the *Inquisition*.

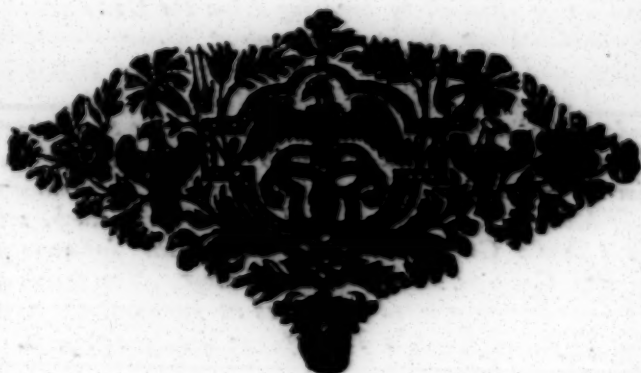
WE the undersigned, certify by these presents, To all, whom it shall, or may concern, That Mr. Isaac Martin, has liv'd amongst us, during the space of four Years, in the British Factory of Malaga, in the Kingdom of Andaloufia in Spain; during which time, he and his Family have lived in good Repute and Credit, as a true British Subject, well affected to the Protestant Religion, his King and Country; having to our knowledge defended the same at divers times, when attack'd; against the Spanish and Irish Priests and Inhabitants that dwell there, which are very pernicious and disaffected People, against this present happy Government, which caused them all to ruin the said Mr. Isaac Martin, by having him taken up, and put into the *Inquisition*; which they effected, by breaking down the Door, at nine of the Clock at Night, being about fifteen or sixteen Priests and Familiars in Arms, who seized him, and turned his Wife and Children out of Doors, plunder'd and ransack'd his House of every thing, put two pair of Fetters on him, mounted him upon a Mule, and so sent him to Granada in the *Inquisition*, where he remained eight Months in a Dungeon, and suffered very much, untill it pleased God to bring him out, at the Instances of his most Gracious Majesty King George. The truth of which is hereby attested and signed at London, the 21st Day of January, in the Year of our Lord, 1719-20.

BEING assured, by the Right Honourable Mr. Secretary Craggs, that Mr. Isaac Martin was put into the *Inquisition* in Spain, where he suffered great Cruelties, and was set at Liberty, by the King's Interposition; and having seen a Certificate, signed by several other Persons of good Credit, attesting the Losses he thereby sustained, upon the Account of his Religion: We do think him a great Object of Charity, and as such recommend

*him to the Compassion of those, to whom he may apply
for Relief.*

W. Cant.
W. Ebor.
Joh. London.
Jonat. Winchest.
W. Ely.
Jo. Wigorn.
C. Norwich.
W. Sarum.

Tho. Ciceſtrenſis.
F. Roſſen.
J. Aſaph.
Edm. Lincoln.
Hu. Briſtol.
Benj. Bangor.
Joh. Peterbor.



A N
A C C O U N T
O F T H E
I N H U M A N R A C K I N G
O F
William Lithgow,

By the Spaniards at Malaga, in 1620.

N. B. The following Narrative being originally wrote in the Scotch dialect, we have taken the Liberty to alter a few obsolete Terms and Phrases, but have endeavour'd to keep close to the Sense of the Original.

HAVING agreed with a Master of a Vessel to carry me to *Alexandria*, and only waiting for an Opportunity to Depart from *Malaga*, upon the fifth Day after my coming thither *Anno 1620. October 27th.* the *English* Fleet, that went against the Pirates of *Algiers*, drop'd Anchor at Midnight in the Road

Road, whose sudden coming struck a Terror into the whole Town, mistaking them for *Turks*; for the two Castle Bells ringing backward, the Drums resounding, and the Town being all the latter part of the Night in Arms, that the Women and Children were so affrighted, and not being able to make any Defence, fled to the higher Castle, and I with all the rest of the Men stay'd to defend the Town; but as soon as Day-light appear'd we discovered the *English* Colours. *Don Gaspar Ruiz de Pereda* the Governor, went aboard of the *English* General Sir *Robert Mansel*, where after congratulating Compliments, he being returned ashore, dismissed the Burgers and their Arms. In that Afternoon, and the Day following, being *Saturday*, there came Hundreds ashore of my special Friends and old Acquaintance *Londoners*, and Courtiers: Being glad of so happy a Meeting, we entertain'd each other in a jovial Manner till *Sunday* Morning; then I went aboard of the *Lyon*, his Majesty's Ship, and saluted the General, who kindly entertained me until the next Day; then the Fleet was divided into three Squadrons, who all immediately weigh'd Anchor, and set Sail, and I unhappily was sent a Shoar in a *Fishes Boat* to my dear-bought Destruction, although much against the General's Will, who would have been glad of my Company to *Algiers*, but by reason I had left my Linnen, Letters, and other Things at the Inn; I could not then possibly accompany him, nor was it proper to detain the whole Fleet for my return.

I was no sooner entred the Town, and Walking up a private Way to my Lodging, to shun Company and Acquaintance, for that Night I was to have embarked for *Alexandria*; but I was suddenly surpris'd in passing thro' a narrow Street, by nine *Alguaziles*, (Sergeants) who inclosing me on both Sides, laid violent Hands on me, wrapping me up in a black Frizado Cloak, and griping my Throat to stop my crying, they car-
ried

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ried me in their Arms to the Governor's House, and inclosed me in a low Parlour.

When the Governor came to examine me, I spoke to him in the following Manner: *My worthy Lord and Governor; I humbly beg you will inform me for what Offence I am thus violently brought before your Lordship, for I am not sensible of any Crime, either in Word or Action that may deserve such Treatment:* But he without making me any Answer, only shaking his Head, caused me to be shut up in a little Closet within the Parlour 'till he went to Mass; commanding his Serjeants to fetch the Captain of the Town *Don Frisco de Cordova*, the *Alcalde Mayor*, and the State *Scrivener*, at the same Time enjoining the Sergeants to conceal my Apprehending 'till farther Tryal, under pain of Death; at his return from Mass, the rest of the Magistrates being arrived, the Sergeants were dismissed, the Doors made fast, and I was brought before thole four Cavaliers all seated, with a *Scrivener* at a Table, with Pen, Ink, and Paper, to write my Confession. Where after long silence, the Governor asked me of my Nation, and how long, and how often I had been out of my Country, and whither I was bound, and how long I had been in *Spain*?

I gave him punctual and seperate Answers to each Question.

Whereupon being inclosed in my former Cabinet, within a while *Don Francisco* entered my Room, demanding of me, if I had been in *Seville* or was I come from it? and clapping my Cheeks with a *Judas-Smile*, entreated me in the following manner. *My dear Brother and gallant Companion; confess freely that you have been at Seville, for by your Countenance there must be some secret design barbour'd in your Breast, which you had best immediately confess otherwise you may expect to meet with another kind of Treatment.* I told him I had nothing.

thing at all to Confess, upon which, he went immediately back to inform them of my stiff denial, they being thereby incensed against me: I was a second time brought into their Presence, and had the following particulars laid to my Charge. First the Governor made me hold up my Hand, and swear, that I should tell the particular Truth of every Thing he was to demand of me; which indeed I did according to my Knowledge.

Then he required, if the *English* General was a Duke or Great Man, and what could be the Reason, that he refused to come ashore there? For that was the first Impression of their false conceived Jealousy. Next, he asked me the General's Name, and that of the other Captains? And what their Intention was? Or if I had known of their coming Abroad, or Preparation for it, before my Departure from *England*?

The *Scrivener* writing down every Word he spoke, and what I answered: Well; to all the former particulars, I gave him intire Satisfaction, and to the last, denying that I knew any thing of the Preparations or coming of the Fleet, they all four gave a Shout to let me know they did not Credit my Assertion. Whereupon the Governor swearing and cursing, said, *Thou best like a Villain, thou art a Spy and a Traytor, and camest directly from England on Purpose to Spain; and hast been lying nine Months in Seville, getting sure Intelligence, when the Spanish Navy was looked for from the Indies; and that thou expressly didst come here to meet with the English Armada (knowing of their Drift) to give them credible Intelligence thereof: And that, by thy Information, they might the more readily compass their Ends, and thus thy Treachery and Subtilty hath been employed.*

Whereat I being astonished, and seriously answering for the Intention of the *English* Fleet, and my own Innocency

Agency concerning them: He threatning said, I was seen to be very Familiar aboard and ashore, with all the Captains of the Fleet, and above three Hundred other Gentlemen and Mariners, which shews that there must be some Extraordinary Design a carrying on, for such Conferences could not be the result of an accidental Meeting, nor so great an Acquaintance made, in so short a Time without carrying on a former Correspondence,

All this we saw said he, and when thou wast taken thou hadst but just return'd from consulting with the General, and the rest of the Council of War this Morning, (concerning what they assigned thee to accomplish,) thou hast delivered thy Opinion, and the Expectation of *Seville*, touching the Return of his Majesty's *Armada de Plata*; and therefore thou art a Spy, a Traytor, and a Villanous Rogue, for we are not ignorant (said he) of the burning of *San Thoma*, in the West-Indies; for there and then we had a certain Evidence of the *English* Infidelity and treacherous Exploits, in Time of Peace: Wherefore these *Lutherans* and Sons of the Devil, ought, from us good *Catholicks*, to receive no Credit.

Whereupon I besought him, to send for some sufficient *English* Factors residing there, who would testify the contrary in behalf of me, their Country and the Fleet, but he would not consent for fear I should be discovered. At last, seeing his detestable Opin on, and to clear my self of such false Imputations, I requested him to send a Sergeant to my Lodging, for my Cloak-bag, where he should see a more evident Testimony of my Carriage and honest Purpose, and thereupon the Approbation of my Prince.

He approv'd of my Proposal, thinking thereby to find out all the Secrets and Practices of my Negotiation with the *English* Fleet. Whereupon forthwith,
and

and with close Circumspection, he had it brought to him, my Landlord not knowing where I was. The Cloak-bag I opened my self, and shewing him his Majesty's Letters in Parchment, under his Hand and Seal, dated at *Theobalds* 1619. July 17th, and compiled and wrote by Mr. *Thomas Red*, then Secretary for the *Latin* Tongue; done in my Behalf, with my intended Resolution for *Ethiopia*, but he did not regard my Credentials, giving me to understand, that he looked upon them to be contrived only to put a better Face on our Negotiations.

After which, I shew'd him divers Patents, Seals, and the Great Seal of *Jerusalem*, Passports, and my Book of Arms, called *Liber armorum*, wherein I had the Hand writing and Arms of sundry Kings, Dukes, Princes, Vice-Roys, Marquesses, Earls, Lords, Governors, &c. done in Prose and Verse, in *Greek*, *Latin*, or their Mother Tongues, being propitious Pledges of their Favour, in Commendation of me, and of my Travels.

But all these would not satisfy him; nay, they rather added a greater Jealousy to his former Suspicion: whereupon misconstruing all, they seized absolutely upon my Cloak-bag, viewing and detaining all I had, at their Pleasure; and locked me up the third Time: In the Night I was brought before them again, the Governor commanded me to subscribe my Confession, which I voluntarily obeyed; though they still urged me farther and farther to confess. Mean while these four Accomplices consulting about my Imprisonment, the *Alcalde*, or Chief Justice, would have had me along with him to the Town-Jail, but the *Corrigidor* refused, saying, we must have a special care, that none of his Countrymen see him, which cannot be easily avoided in a publick Prison; therefore I will take him along with me home, and shall for my own Security take care of a Lodging for him.

Upon

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Upon the Knowledge of this, that I was secretly to be confin'd in the Governor's Palace, entered the *Sergeant*, and begged my Money, and leave to search for it, and having that liberty granted him, he found in my pockets eleven Ducatoons; and then stripping me even to my Shirt, and searching my Cloathes, he found quilted in my Doublet Neck, a hundred and thirty-seven Double pieces of Gold. Whereat the *Corrigger* arose and counting my Gold, being five hundred forty-eight Ducats, he said to the Sergeant, cloath him again, and inclose him there in the Cabinet, till after Supper. Mean while the Sergeant got the eleven Ducatoons of Silver; and my Gold, (which was to take me for *Ethiopia*;) the Governor seized upon; giving afterwards two hundred Crowns of it to supply the new-laid Foundation of a *Capuchin* Monastery there, reserving the rest (being three hundred forty-eight Ducats) for his own avaricious Ends.

About Midnight the Sergeant and two *Turkish* Slaves releas'd me from the inner Room, and brought me through certain ascending Passages, to a Chamber on that side of the Palace which was least frequented toward the Garden, and right above his Summer Kitchen: The Sergeant, and the two Slaves, then thrust on each Ankle a heavy Bolt, my Legs being put to the full Stride, by a main Bar of Iron far above a Yard long, upon the Ends of which the two Bolts were fastned, that were put about my Legs; in-somuch that I could neither sit up, nor walk, nor stand, nor turn me, but lay continually on my Back; the Irons being three times heavier than my Body.

Whereupon beholding my inevitable Misery, I could not help lamenting my deplorable Condition in the most pathetick manner I was capable, to be thus strip'd naked and loaded with Irons amidst my Enemies who had brought in false Accusations against me, and not be allow'd the Company or Consolation of any of my
O Friends

Friends or Acquaintance, was to me, (who had been used to the greatest Liberty) the severest Mortification that could possibly happen. In Lamentations and Exclamations of this kind did I vent my Grievances until my Conductor left me with comfortable Words, and immediately returned again with Victuals; being a pound of boil'd Mutton, a wheaten Loaf, and a small pint of Wine: which was the first, the best, and last of this Kind that ever I got in that woeful Habitation. The Sergeant leaving me, he directed the Slaves, that after I had satisfied my Appetite, they should lock the Door, and carry the Keys to *Areta*, a *Spaniard*, and Keeper of the Silver-plate.

A little while after he was gone, the other Drudge left me also, who newly turned Christian: I was left alone with *Hazier* [probably *Hassan*] the natural *Turk*, who was to attend me, feed me, and keep me, lying every Night a constrained Centinel, without the Door of my Imprisonment; he demanded of me for what Cause I was committed, and what Crime I was guilty of? to whom I answered, only for a naked Suspicion, mistaking the Honourable Intention of the *English Armada*, I am apprehended as a Spy, and falsely accused:

Whereupon the silly Slave, falling down on his Knees, held up his Hands, crying, *Hermano, Hermano, es muy grand menester, para tomar paciencia, &c.* Brother, Brother, it is very needful for you to suffer all with patience, for it is impossible now you can escape some fearful Tryal, and a horrible Punishment even unto Death; and Alas! to relieve you, if I durst, 'twould probably cost me my Life, if I discover you to your Countrymen, yet; would I gladly do it on my Knees, if it was possible for you thereby to avoid the Tortures that will inevitably fall upon you. Then leaving me with a weeping Good-Night, he made fast the Door, and transported the Keys, as he was directed.

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The Day following, the Governor entered my Prison alone, intreating me to confess that I was a Spy, and he would be my Friend, and procure my Pardon, and that I should not fail in the mean while of having every thing that was necessary: But I still attesting my Innocency, he wrathfully swore I should see his Face no more, till grievous Torments should make me do it: And leaving me in a Rage, I afterwards found to my Sorrow that he did not fail to keep his Word even with one his Church term'd an *English Heretick* *.

But

* Doubtless many would have been found in this Kingdom, that must have fallen under that Character; and as great an Effusion of Blood would possibly have ensued thereupon, as has been spilt in *Spain, Portugal*, or even in *Rome* it self, had the *Jesuits Memorial* for the intended *Reformation of England*, as presented to the late King *James the Second*, taken place for setting up an *Inquisition* here; under the specious Name of *THE COUNCIL OF REFORMATION*; it being thought Improper to introduce it under the Title of an *Inquisition*. Take the Account in the *Jesuits* own Words, as publish'd by Mr. *Gee*, in the *Memorial*, printed at *London*, 1690. p. 98.

“ Before this Council make an end of their Office,
 “ or resign the same, which may be after some competent number of Years, when they shall have settled,
 “ and also secured the state of Catholick Religion, and
 “ employed the Lands and Rents committed to their
 “ charge, (and this were to be done with the greatest
 “ expedition that might be) it would be *very much necessary*
 “ that they should leave some good and *sound*
 “ manner of *Inquisition* established for the conservation
 “ of that which they have planted: For that, during
 “ the time of their authority, perhaps it would be best
 “ to spare the name of *Inquisition* at the first beginning,
 “ in so new and green a State of Religion as ours

O 2

“ must

But withal, in my hearing Audience, he commanded *Arcta*, that none should come near me, except the Slave, nor no Food should be given me, but three Ounces of Mouldy brown Bread every second Day, and an

“ must needs be, after so many Years of Heresy, Atheism, and other Dissolutions, may chance to offend
 “ and exasperate more than do good; but afterwards
 “ it will be necessary to bring it in either by *that* or
 “ *some other name*, as shall be thought most convenient
 “ for that Time; *for that without this care, all will*
 “ *slide down and fall again.*

“ What form and manner of Inquisition to bring in,
 “ whether that of *Spain* (whose rigour is disliked by
 “ some) or that which is used in divers parts of *Italy*,
 “ (whose coldness is reprehended by more) or that of
 “ *Rome* it self, which seemeth to take a kind of middle way between both, is not so easie to determine,
 “ but the time it self will speak, when the Day shall
 “ come, and perhaps some mixture of all will not be
 “ amiss for *England*; and as for divers points of the
 “ *diligent and exact manner of proceeding in Spain*, they
 “ are *so necessary*, as without them, no matter of Moment can be expected, and some high Council of
 “ Delegates from his Holiness in this Affair, must reside in the Court, to direct and to give Heart and
 “ Authority to the other Commissioners Abroad, as in
 “ *Spain* is used, or else all will languish. Their Separations of their Prisons also from concourse of People that may do hurt to the Prisoners, is absolutely
 “ necessary, as in like manner is some sharp Execution of Justice upon the obstinate and remediless. Albeit all manner of sweet and effectual Means are to
 “ be tryed first to inform and instruct the Parties by
 “ Conference of the Learned, and by the Labour and
 “ Industry of Pious and Diligent Men, for which effect some particular method and order is to be set
 “ down

an *English* pint of Water, neither any Bed, Pillow, or Coverlet to be allowed me: And close up, (said he) the Window in his Room, with Lyme and Stone, stop the Holes of the Door with double Matts, hanging another Lock to it; and to withdraw all visible and sensible Comfort from him, let no Tongue, nor Feet be heard near him, till I have my Designs accomplished: And thou *Haxier*, I charge thee, at thy Comings-in to have no Conference with him, nor at thy Goings-out abroad to discover him to the *English* Factors, as thou wilt answer with thy Life, and the greatest Torments that can be invented.

These Directions being given to my Keeper, (who to my sorrow) very strictly perform'd every Article: My Room was converted into a dark and dismal Dungeon, where no Object was to be discern'd, nor any thing to be heard, except the founding of Bells: Thus excluded from the Benefit of human Society, and almost starved for want of proper Nourishment: My Joints

" down and observed; and more attention is to be
 " had to this, for that it is the gain of their Souls,
 " than to the Execution only of Punishment assigned by
 " Ecclesiastical Canons, though this also is to be done,
 " and that *with Resolution*, as before hath been said,
 " when the former *sweet means* by no way will take
 " place. And finally this COUNCIL OF REFORMATI-
 " ON is to leave the Church of *England*, and tempo-
 " ral state, (so far forth as appertaineth to Religion) as a
 " Garden newly planted, with all kind and variety of
 " sweet Herbs, Flowers, Trees, and Seeds, and forti-
 " fied as a strong Castle, with all necessary defence for
 " continuance and preservation of the same, so as *Eng-*
 " *land* may be a spectacle for the rest of the Christian
 " World round about it; And Almighty God glorified
 " according to the infinite multitude of dishonours done
 " unto him in these late Years.

loaded with heavy and merciless Irons, my Lodging upon the bare ground, Languishing Day and Night in this most deplorable Condition, without hopes of ever escaping out of the Hands of these merciless Tyrants, and being only attended every second or third Day, with a poor Allowance of Bread and Water, it had at last reduced me to such a weak and infirm Condition that the Governor (after his Answers received from *Madrid*) made haste to put in Execution his bloody and merciless Purpose before *Christmas* Holy-Days; lest, e'er the expiring of the Twelfth-Day, I should be utterly famished, and unable to undergo my Tryal, without perishing on the Spot, yet they all along kept me in Ignorance of what Death I should die, only I apprehended it would be both a Terrible, and secret one, when ever it was their Pleasure to Execute me: For it is a current Custom with the *Spaniard*, that if a Stranger be apprehended upon any Suspicion, he is never brought to open Tryal, and a common Jail, but clapp'd up in a Dungeon, and there tortured, imprisoned, or starved to Death: Such meritorious Deeds, accompany these only Titular *Christians*; for the *Spaniard* accounteth it more to be called a *Christian*, than either to believe what he professeth, or to conform himself to the Life of *Christianity*: and I think I may safely aver him to be the worst Creature that ever had the Title of *Christian* confer'd upon him, being possess'd of no more Religion than consists in an external and presumptuous shew of Devotion; which answer their Character given in an old Proverb, *That a Spaniard is a good Catholick, but a bad Christian.*

In the End, by God's Permission, the Time of my fiery Tryal approaching; upon the forty-seventh Day, after my first Imprisonment, and five Days before *Christmas*, about two a Clock in the Morning, I heard the Noise of a Coach in the Fore-street, wondering what it might mean. In a short time I heard my Prison Door opening; whereupon, bequeathing my Soul

to God, I humbly implored his gracious Mercy and Pardon for my Sins: for neither in the former Night, nor this, could I get any Sleep, such was the Force of gnawing Hunger, and the portending Heaviness of my presaging Soul.

The former nine Sergeants, accompanied with the Scrivener, entered the Room, without speaking a Word, and carrying me thence, with Irons and all, in their Arms through the House to the Street, they laid me on my Back in the Coach: where two of them sat up beside me (the rest using great Silence) went softly along by the Coach-side.

Then *Baptista*, the Coach-man, an *Indian Negro*, driving out at the Sea-Gate, the Way of the Shoar-side, I was brought Westward almost a League from the Town, to a Vine-press House, standing alone among Vineyards, where they inclosed me in a Room till Day-light; (the Rack being brought thither the Night before,) and privately placed in the End of a Stone Gallery. All this secrecy was used, that neither *English*, *French*, or *Flemings* should see or get any Knowledge of my Tryal, my grievous Tortures, and dreadful Dispatch, because of their treacherous and cruel Proceedings.

At the Break of Day the Governor, *Don Francisco*, and the *Alcalde*, came forth in another Coach; and as soon as they were arrived, and I invited to their Presence, I pleaded for an Interpreter; it being against their Law, to accuse or condemn a Stranger without a sufficient Interpreter; This they absolutely refused, neither would they suffer me to send or make Application to *Madrid*, in order to Justify my Self.

And now after long and new Examinations, from Morning untill Night, they finding my first and second Confession to be so much alike, that the Governor
swore,

swore, I had learned the Art of Memory: Saying farther; Is it possible he can, in such Distress, and so long a Time, observe so strictly, in every manner, the Points of his first Confession? and I so often shifting him to and fro!

Well, the Governor's Interrogation and my Confession being mutually subscribed; he and *Don Francisco* besought me earnestly to acknowledge and confess my Guiltiness in Time; if not, he would deliver me into the *Alcalde's* Hands there present: Saying moreover; Thou art as yet in my Power, and I may spare or pardon thee; provided thou wilt confess thy self a Spy, and a Traytor against our Nation. But finding me still to continue firm, notwithstanding all his malicious and invective Threatnings, (resolving not to confess things which I knew to be utterly false) he commanded the Scrivener to draw up a Warrant with which he delivered me into the Hands of the *Alcalde Mayor*, to cause me to be tortured, broken, and cruelly tormented.

Whence being carried along in the Sergeants Arms, to the End of a Stone-Gallery, where the Rack was placed; the Executioner began to take off my Irons, which being very hard Rivited, he could not get out the Wedges for a long Time. Whereat the chief Justice being offended, the malicious Villain, with the Hammer which he had in his Hand, stroke away above an Inch off my Left-Heel with the Bolt; Whereupon I gave a grievous Groan, being exceeding Faint, for I had not receiv'd any Nourishment for three Days, not even the Bread and Water my usual Allowance. The *Alcalde* said, O Traytor! all this is nothing, but the Earnest of a greater Bargain you have in Hand.

Now the Irons being taken off, and my Torments approaching, I fell prostrate on my Knees, crying to the Heavens, That Almighty God would be merciful to the Weakness of human Nature, and if I made
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any Confession contrary to the Dictates of my Conscience, that he would graciously pardon a Crime which nothing but the utmost Torture could make me guilty of.

After this, the *Alcalde*, and *Scrivener*, being both seated, the one to examine, the other to write down my Confession and Tortures; I was, by the Executioner, stripped to the Skin, brought to the Rack, and then mounted by him on the Top of it: where immediately I was hung by the bare Shoulders, with two small Cords, which went under both my Arms, running on two Rings of Iron that were fixed in the Wall above my Head.

Thus being hoisted, to the appointed Height, the Tormentor descended below, and drawing down my Legs, through the two Sides of the Rack, he tyed a cord about each of my Ancles: And then ascending upon the Rack, he drew the cords upward, and bending forward with main Force, my Knees against the two Planks, the Sinews of my Hams burst asunder, and the Lids of my Knees being crushed, and the Cords made fast, I hung in that posture for an Hour.

At last the Tormentor informed the Governor, that I had the mark of *Jerusalem* on my Right Arm, joined with the Name and Crown of King *James*, and done upon the *Holy Grave*, the *Corrigidor* came out of his Seat, and gave Direction, to tear asunder the Name and Crown (said he) of that *Heretick King*, and Arch-Enemy to the *Holy Catholick Church**: Then the Tormentor,

* Had King *James* been acquainted with this Case, and at the same time been Master of the same Courage and Resolution as *Cromwell* was; *Lisgow* would doubtless soon have obtained his Liberty, and met with

Tormentor, laying the Right-Arm, above the Left, and the Crown upermost, he cast a cord over both Arms, seven different Times: And then lying down upon his Back, and setting both his Feet against me, he Drew

a different, sort of Treatment. The story of *Cromwell* is as follows, In *Spain* 'tis well known the Inquisitors pretend to have a Jurisdiction over the Subjects of other Kings; Of this we have an Instance in *Thomas Maynard*, Consul of the *English* Nation at *Lisbon*, who was thrown into the Prison of the Inquisition, under pretence that he had said or done something against the *Roman* Religion. *M. Meadows*, who was then Resident, and took care of the *English* Affairs at *Lisbon*, advised *Cromwell* of the Affair; and after having received an Express from him, went to the King of *Portugal*, and in the Name of *Cromwell* demanded the Liberty of Consul *Maynard*. The King told him, 'twas not in his Power; that the Consul was detained by the Inquisition, over which he had no Authority. The Resident sent this Answer to *Cromwell*; and having soon after received new Instructions from him, That since his Majesty had declared he had no Power over the Inquisition, he was commanded by *Cromwell* immediately to declare War against it. This unexpected Declaration so terrified the King and the Inquisition, that they immediately determined to free the Consul from Prison; and immediately opened the Prison Doors, and gave him Leave to go out. The Consul refused to accept a private Dismission; but in order to repair the Honour of his Character, demanded to be honourably brought forth by the Inquisition. The same *Maynard* continu'd many Years after in the same Character, in the Reigns of *Charles* and *James II.* and liv'd at *Lisbon* till he was about eighty Years old, without any Molestation from the Inquisition. This Story was well known to all foreign Merchants, who lived at that Time, and many Years after at *Lisbon*.

the Cords with all his might, making my almost famish'd Belly support all the force of his Feet, till the seven several Cords combined in one Place of my Arm, and cutting the Crown, Sinews and Flesh to the bare Bones, pulling my Fingers close to the Palm of my Hands. By reason of which my Left Hand still continues Lame, and will remain so as long as I live.

Now mine Eyes begun to start in a manner out of my Head, my Mouth to foam and froth, and my Teeth to chatter like the doubling of Drummers Sticks. O strange Inhumane Monsters! surpassing the Limits of their National Law; Threescore Tortures being the Tryal of Treason, which I had, and was to endure, yet thus to inflict seven times more Tortures and unheard-of Cruelties than are allow'd by Law, is such usage that hath not been parallel'd in any Christian Country, nor even amongst the *Turks*. And notwithstanding my shivering Lips, in this fiery Passion, my vehement Groaning, and Blood-springing from Arms, broke Sinews, Hams and Knees, yea, and depending Weight on the Flesh-cutting Cords; yet they struck me on the Face with Cudgels, that they might thereby stifle the cries that came from me in those most exquisite Tortures.

At last being loosed from these Pinacles of Pain, I was (my Hands being bound) set on the Floor, with this their incessant Imploration: Confess, confess, confess in Time, for thine inevitable Torments ensue; where finding nothing from me, but still *Innocent*; O I am Innocent, O Jesus! *thou Lamb of God have Mercy upon me, and strengthen me with Patience to undergo this barbarous Murder.*

Then, by Command of the Justice, was my trembling Body laid above, and along upon the Face of the Rack, with my Head downward, inclosed within a circled Hole, my Belly upermost, and my Heels upward toward

ward the Top of the Rack; my Legs and Arms, being drawn asunder, were fastned with Pins and Cords to both Sides of the outward Planks; for now was I to receive my main Torments.

Now to describe a *Potaro*, or Rack, (for it stood by the Wall declining downward) it is made of three Planks of Timber, the uppermost End whereof is larger than a full Stride, the lower End being narrow, and the three Planks joining together, are made conformable to a Man's Shoulders: in the lower End of the middle Plank there was a Hole, wherein my Head was laid. In length it is longer than a Man, being interlaced with small Cords from Plank to Plank, which divided my supported Thighs from the middle Plank; through the Sides of which outward Planks, there were three distant Holes in every one of them; the Use whereof you shall presently hear.

Now the *Alcalde* giving Commission, the Executioner laid fast a Cord over the Calf of my Leg, then another on the middle of my Thigh, and on both Sides of my Body, receiving the Ends of the Cords, from these six several Places, through the Holes made in the outward Planks, which were fastened to Pins, and the Pins made fast with a Device: for he was to Charge on the Outside of the Planks, with as many Pins as there were Holes and Cords; the Cords being first laid close to my Skin: and on every one of these six parts of my Body I was to receive seven several Tortures; each Torture consisting of three turnings round of every Pin; which amounted to twenty one Turns, in every one of these six parts.

Then the Tormentor having charged the first passage about my Body, (making fast by a Device each Torture as they were multiplied) he went to an Earthen Jar standing full of Water, a little beneath my Head; from whence carrying a pot full of Water, in the
Bottom

Bottom whereof there was a Hole, which being stopped by his Thumb, till it came to my Mouth, he poured it into my Belly; the Measure being a *Spanish Sambre*, which is about two Quarts English Measure: The first and second Services I gladly received, such was the scorching Thirst of my tormenting Pain, and likewise I had drank none for three Days before.

But afterward, at the third charge, perceiving these Measures of Water to be inflicted upon me as Tortures, O strangling Tortures! I closed my Lips notwithstanding I could have drank considerable more. Whereat the *Alcalde* enraged, set my Teeth asunder with a pair of Iron Gags, detaining them constantly in my Mouth, every time they poured Water upon me; whereupon, my Belly grew to such a bigness, that my Head lying lower than my Feet, I was at every Turn ready to be suffocated with the Water running back into my Throat, and it likewise hindered me from sending forth those Cries which otherwise such excessive Miseries would have extorted from me.

And now to prevent my renewing Grief (for presently my Heart failed me) I only affirm, that between each one of these seven circular charges, I was re-examined, each Examination continuing half an Hour; each half Hour a Hell of infernal pain, and between each Torment, a long distance of Life-conquering Time.

Thus I lay six Hours upon the Rack, between four a clock in the Afternoon, and ten at Night, having had inflicted upon me threescore and seven Torments: Nevertheless, they continued me a full half Hour (after all my Tortures) the pins and cords being still at the full stretch, my Body being all besmeared with Blood, and cut through in every part, to the crushed and bruised Bones; I pitifully remained, still roaring, howling, foaming, bellowing, and gnashing my Teeth, with insupportable Cries, before the pins were undone, and my Body loosed. True it is, it passeth the capacity

of Man, either sensibly to conceive, or I patiently to express the intolerable Anxiety of Mind, and Affliction of Body in that dreadful Time I sustained those cruel Tortures.

At last my Head by their Arms advanced, and my Body taken from the Rack, the Water gushed abundantly from my Mouth; then they re-cloathing my broken, bloody, and cold trembling Body, being all this Time stark naked, I twice swooned away; but they each time refreshed me with a little Wine, and two warm Eggs, not out of Charity, but that I should be reserved to farther Punishment; and if the Truth of these Sufferings were not too truly known, it would almost seem incredible to many, that a Man, being brought so low, with starving Hunger, and extreme Cruelties, should any longer have remained alive. And now at last they charged my broken Legs with my former Heavy Irons, and that being done, I was lamentably carried in their Arms to the Coach, and secretly transported to my former Dungeon, without any Knowledge of the Town, save only these my lawless and merciless Tormentors: when I was come to the Dungeon, I was laid with my Head and Heels alike high, on those Stones I lay on before.

The latter End of this woeful Night poor mourning *Haxier the Turk*, was set to keep me, and on the Morrow the Governor entered my Room, threatening me still with more Tortures to confess, and caused every Morning long before Day, his Coach to be rumbled at his Gate, and about me where I lay, a great Noise of Tongues, and opening of Doors; and all this they did on Purpose to affright and distract me, and to make me believe I was going to be rack'd again, in order to confess an Untruth; and thus they still continued every Day for five Days to *Christmas*.

Upon

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Upon *Christmas* Day, *Mariana* the Lady's Gentlewomen got Permission to visit me, and with her Licence, she brought abundance of Tears, presenting me also with a Dish of Honey, Sugar, some Confections, and Raisins in great Plenty, to my no small comfort, besides using many sweet Speeches for my Consolation. She left me the same Evening, and a considerable time before Day-break, I heard the Bells ring backward, the Drums beat and the People shouting, and up in Arms, whereat my Soul was over-joyed, thinking that the *Moors* had seized upon all: And in the Afternoon the *Turk* coming to me with Bread and Water, being by chance the second Day, I asked him what the Fray was? Who replied, be of good Courage; I hope in God and Mahomet that you and I 'ere long shall be set at Liberty; for your Country-men, the English *Armada*, and mine the *Moors*, are joined together, and are coming to sack *Malaga*: And this Morning a Post came from *Alicant* to advertise the Governor thereof; whereupon he and the Town have instantly pulled down all the Cowpershops, and Dwelling-Houses that were builded without by the Shoar side, adjoining to the Town Wall: But yet, said he, it is no Matter, the Town may easily be surprized, and I hope we shall be merry in *Algiers*, for there is above a hundred Sail seen coming hither; and therewith kissing my Cheek, he kindly left me. Indeed, as for such News from *Alicant* the Detriment of twenty-eight Houses, the Shore planted with Cannon, the Suspicion they had of the *English*, and the Town four Days in Arms were all true, save only the Confederacy of the *English* with the *Moors*, that was false.

Sir *Richard Hawkins*, and the Captains of his Squadron, who a little after *Christmas*, coming to the Road, went to the Governor to clear themselves, and the Fleet of that absurd Imputation laid to their charge: The twelfth Day of *Christmas* expired, they began to threaten me still with more Tortures, even till *Candlemas*; in all which comfortless Time, I was miserably afflicted

ed with the beastly plague of gnawing Vermin, which lay crawling in Lumps, within, without, and about my Body; yea, hanging in clusters on my Beard, my Lips, my Nostrils, and my Eye-brows, almost depriving me of Sight.

And for a greater Satisfaction to their merciless Minds, the Governor caused *Aréta*, his Silver-plate-Keeper, to gather and sweep the Vermin upon me twice in eight Days, which tormented me to Death, being a perpetual Punishment; for my Arms being broke, my Hands and Fingers were entirely disabled, the Sinews were so contracted with my former Torture that I was not capable of lifting them to my Head, much less to free my self from such detestable Vermin; neither could my Legs and Feet perform, I being impotent in all. Yet I acknowledge, the poor *Infidel* some few Times, and when Opportunity served, would steal the Keys from *Aréta*, and about Midnight would enter my Room, with Sticks and burning Oyl, and sweeping them together in Heaps would burn the greatest Part, to my great Relief, or doubtless I had been miserably eaten up, and devoured by them.

And now about eight Days before *Candlemas*, the Slave informed me, that an *English* Seminary Priest, born in *London*, and belonging to the Bishop's College of *Malaga*, and a *Scotish* Cowper, named *Alexander Lty*, born in *Dunbar*, and there married, were translating all my Books and Observations out of *English*, into the *Spanish* Tongue, bringing every other Day Numbers of wrote Papers to the Governor, and for their Pains had thirty Ducats allowed, and that they were saying, I was an *Arch-Heretic* to the *Pope* and the *Virgin Mary*. Having return'd him my hearty Thanks for the kind Information he had given me, I was assured of their bloody Inquisition, preparing my self in God, with Faith and Patience to receive and withstand it: for my Spiritual Resolution was surely founded, for being de-
priv'd

priv'd of human Conversation or even the Sight of any Person, except my Attendant, I had resign'd my Soul and Body to the Power and Providence of Almighty God, relying only on him who is alone able to deliver me out of all my Troubles.

And hereupon the second Day after *Candlemas*, the Governor, the Inquisitor, and a Canonical Priest, entered my Dungeon, accompanied with two Jesuits, one of which was *Predicator*, and Superior of the *Teatinian* College of *Malaga*; where being Seated, a Candle lighted, and the Door locked, the Inquisitor, after divers frivolous Questions, demanded of me if I was a *Roman Catholick*, and acknowledged the *Pope's* Supremacy? To whom I answered, I was neither the one, nor did acknowledge the other. And what Power (said I) have you to challenge me of my Religion, since it is a chief Article of the former concluded Peace, that none of our King's Subjects should be troubled by your Inquisition? but as you have endeavoured to murder me for alledged Treason, so now you mean to martyr me for Religion.

And you Governor, as you have tortured and hunger-starved this helpless Body, consumed with Cold and Vermin, even to the last gasp of Life, the Almighty God, who revealeth the Secrets of all Things (although I am never relieved) will certainly discover it to my Country and to the World. And is this the manner you repay our good and merciful King for the Favours you have received from him, who when he was only King of *Scotland*, in the Time of your Just Overthrow of Eighty-eight, gave Succour to Thousands of your Shipwrecked People for many Months; and in the End, caused them to be transported safely to their desired Ports? Leaving to the World's Memory an eternal Stamp of *Christian* Bounty, Mercy, and Royal Charity: and your Acquittance to him is an Imputation of Treachery to his Fleet, detaining and mil-
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garding

garding his Letters and Seals, and now imposing on a tormented Innocent your lawless Inquisition. To which the Governor answered; All that was True, but it was done more through Fear than Love, and therefore deserved the lesser Thanks; but in the mean time we will follow the uttermost of our Ends. And the Jesuit *Predicator*, to confirm his Words, said, there was no Faith to be kept with *Hereticks*, which directly or indirectly is the sublime Policy of Conquerors, which our mighty and invincible Nation ever more taketh Notice of and observeth.

Then the Inquisitor arising, expressed himself thus: Behold the powerful Majesty of God's Mother, Commander of her Son, equal to the Father, Wife to the Holy Ghost, Queen of Heaven, Protector of Angels, and sole Governess of the Earth, &c. How thou being first taken as a Spy, accused for Treachery, and innocently tortured (as we acknowledge we were better informed, lately from *Madrid*, of the Intentions of the *English*) yet it was her Power, her Divine Power, which brought these Judgments upon thee; in that thou hast wrote calumniously against her blessed Miracles of *Loretto*, and against his Holiness, the great Agent, and Christ's Vicar on Earth: Therefore thou hast justly fallen into our Hands, by her special Appointment; thy Books and Papers are miraculously translated through her special Providence by thy own Countrymen; wherefore thou mayst clearly see the impenetrable Myseries of our Glorious Lady in punishing her Offenders; and for humble Satisfaction, repent thee of thy Wickedness, and be converted to the Holy Mother Church, And after many such like Exhortations of all the four, the Inquisitor assigned me eight Days for my Conversion: Saying, that he, and the *Teatines* would twice-a Day visit me in that Time, desiring that I would consider of it untill the next Morning, and endeavour to remove those doubts and Scruples of Conscience, which at that time hindred me from complying with their Request.

Then,

Then, in leaving me, the Jesuit Pretticator making a Cross upon my crossed Breast; said, *My Son, behold you deserve to be burned alive, but by the Grace of our Lady of Loretto, whom you have blasphemed, we will both save your Soul and Body*: Spewing forth also Feminine Latin; *Nam mansueta & misericordiosa est Ecclesia, O Ecclesia Romana! Extra quam non est salus*: They being gone, I continued all that Night in Prayer to Almighty God, imploring his Grace, to rectify my Thoughts, illuminate my Understanding, confirm my Confidence, strengthen my Memory, to sanctify my Knowledge, to expel the servile Fear of Death, and to save my Soul from the intangling Corruption of any private Ends, Illusions, or Worldly Respects whatsoever.

The next Morning, the three Ecclesiasticks returned, and being seated in Chair, and Candles lighted, the Inquisitor asked me, what Difficulties, Errors, or Misbelief I had. To whom I ingenuously answered, I had none, neither any Difficulty, Error, or Misbelief; but was confident in the Promises of *Jesus Christ*, and assuredly believed his revealed Will in the Gospel, professed in the Reformed *Catholick Church*; which being confirmed by Grace, I had the infallible Assurance in my Soul of the true *Christian Faith*.

To these Words, he answered, thou art no *Christian*, but an absurd *Heretick*, and, without Conversion, a Member of Perdition. Whereupon I replied, Reverend Sir, the Nature of Charity and Religion, do not consist in opprobrious Speeches; wherefore if you would convert me (as you say) convince me by Argument: If not, all your Threatenings of Fire, Death, or Torments shall not make me shrink from the Truth of God's Word, as laid down in Sacred Scriptures. Upon which the mad Inquisitor kick'd me on the Face with his Foot, abusing me with many Railings, and if the *Jesuits* had not intercepted him, he had stabbed me

me with a Knife; so he went out immediately after and I never saw him more.

The third Day ensuing (and having broke their promise) the two *Jesuits* returned, and after a frowning Silence, the Superior asked me of my Resolution. I told him I was resolved already, unless he could shew me good Reasons on the contrary. Whereupon having past with me some superficial Arguments of their seven Sacraments, *Intercession*, *Transubstantion*, *Images*, *Purgatory*, *Miracles*, *Merit*, &c. he began to brag of their Church, her Antiquity, Universality, and Uniformity. That your Church said I, is more Ancient than mine I deny, for the Profession of my Faith hath been ever since the first Time of the Apostles; and Christ had ever his own Church (howsoever obscure) in the Time of your greatest Darkness.

So *Rome*, four hundred Years and upward, was the True Church; but afterwards falling into Apostacy, by means of her corrupt Leaders, we have left her in nothing but in what she hath left her former self. Universal, no; although she assumeth a Catholick Name: Was not the Church in the *East* a greater Church than yours in the *West* for hundreds of Years? and I pray you, what are now the Oriental Churches in *Asia* (besides the *Greeks*) and the *Æthiopian Africans*, that do not so much as know, or hear of your Pope, far less his Profession?

With no small ado, *Boniface* the Third obtained of *Phocas* the Emperor to be called Universal Bishop; which was assisted afterward by *Pipin* the French King, and rectified by *Paleologus*, the Father of *Constantine*, who lost *Constantinople*: And what long Controversies about this new Power, was between your Popes, and the Councils of *Carthage*, *Calcedon*, *Ephesus*, *Alexandria*, and *Nice*? Uniform, no; some of your Priests give the Sacrament only in Bread, for real Flesh and Blood, some

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some in Wine without Bread, and some in both: The *Bavarians*, in their own Language, sing the *Psalms* in Prose at their *Masses*, which is not done in any other part. The second Commandment goeth current among some of your Catholicks in *France*, yet not in *Bretagne*, nor *Provence*; so it doth in *Austria* and *Bavaria*, but not in *Italy* and *Spain*. It is most evident, what your former Popes have confirmed, the succeeding Popes have disannulled, and daily do, as their present Lives and your ancient Histories truly testify: And was there not, at one Time, three Popes in three several Places? and oftentimes two at once, one professing *Heresy*, and another *Atheism*? What Mutinies and Malice are daily among your Monasteries, each envying anothers Privilege, anothers Preferment, anothers Wealth? And your Order (Father,) by all the other Monasticks, is hated and vilified to Death; besides Diversities of Doctrine between your Professors and the *Dominicans*; and hundreds of like Disunities you have both in Ceremony and Order, which I shall at present omit. So I pray you (Father,) where is your Uniformity, much less your Universality, and least of all your Antiquity?

Having thus concluded, the fiery faced *Jesuit*, with boisterous Menacings, left me; and the eighth Day after this Conference, being the last Day of their Inquisition, they returned again, in a more milder Disposition: and after divers Arguments on both Sides, the two *Jesuits*, with Tears distilling from their Eyes, solidly protested, they were sorry from their Hearts for that Death I was to undergo, and above all the Losing of my Soul: And falling down on their Knees, cried, Convert, convert, O dear Brother! for our Blessed Lady's Sake convert. To whom I replied, that I feared neither Death nor Fire; for I was resolved for both, yet thinking my self unworthy to suffer for Christ and the Gospel's Sake, considering my Vileness and my own Unworthiness: yet the Spirit of God assureth my Faith, it is his Divine Pleasure it should be so, that I must

must suffer; wherefore if I should seem to consent to your Proposals, trust me not, for I should only dissemble with you (through Fear, Flattery, or Force) to shun present Death.

Whereupon they called the Governor, and after privately consulting a short time, he thus spoke; *Dear Brother, my greatest desire is, to have thee a good Christian, a Roman Catholick, to which if thy Conscience will yield, I will shew thee as great Courtesy as thou hast received Cruelty: For Pity it were, that such an invincible Spirit, and endued with so many good Parts, should perish in both Worlds for ever. Pluck up thy Heart, and let the Love of our Blessed Lady enter thy Soul: Let not thy former Sufferings dismay thee, for (thy Sores being yet green and curable) I shall transport thee to a fine Chamber, and there thou shalt have all needful Things for the Recovery of thy Health and Strength. Thy Money and Patents shall be refunded, but thy Heretical Books are already burned: And lastly, said he, I will send thee with my own Servant to Court, Council, and King, with Letters from the Holy Inquisition, and from me, faithfully promising thou shalt enjoy a Pension of three hundred Ducats a Year.*

But having satisfied his bewitching Policy with a Christian Constancy, they all three left me in a thundering Rage; vowing, I should that Night have the first Seal of my long Sorrows. And directing their Course to the Bishop and Inquisitor (for the Governor had wrested the Inquisition upon me, to free him of his former Aspersions laid upon the *English* Fleet, and my Tryal, therefore converting all to Matters of Religion) the Inquisitor (I say) sat forthwith, where first I was condemned to receive that Night, eleven strangling Torments in my Dungeon; and then after *Easter* Holy-Days, I should be transported privately to *Granada*, and there about Midnight to be burned to Ashes, and my Ashes to be flung into the Air. Well, that
same

same Night the *Scrivener, Sergeants*, and that young *English Priest* entered my melancholly Habitation; where the Priest in the *English Tongue*, urged me in the most moving Terms to Embrace the Romish Religion, though it was out of his Power to bring me in the least to a Compliance, I was disburdened of my Irons, uncloathed to my Skin, set on my Knees, and held up fast with their Hands; where instantly setting my Teeth asunder with Iron Gaggs, they filled my Belly full of Water, even gorging to my Throat: Then with a Garter they bound fast my Throat, till the white of my Eyes turned upward; and being laid on my Side, I was by two Sergeants tumbled to and fro seven Times through the Room; even till I was almost strangled. This done, they fastened a small Cord about each of my great Toes, and hoisting me therewith to the Roof of a high Loft, (for the Cords run on two Rings of Iron fastened above,) they cut the Garter, and there I hung, with my Head downward, in this manner till I had discharged all the Water they had before poured down my Throat. This done, I was let down from the Loft, quite senseless, lying a long time for dead on the Floor: whereof the Governor being informed, came running up Stairs, crying, Is he dead? O fie Villians! go fetch me Wine, which they poured in my Mouth, regaining thereby a slender Spark of Breath.

The strangling Torments ended, and I re-cloathed, and fast bolted again, they left me lying on the cold Floor praising my God, and singing of a *Psalm*. The next Morning the pitiful *Turk* visiting me with Bread and Water, brought me also secretly in his Shirt Sleeve, two handfuls of Raisins and Figs, laying them on the Floor among the crawling Vermin; for having no Use of Arms nor Hands, I was constrained, by Hunger and Impotency of Body, to lick one up with another with my Tongue. This Charity of Figs I receiv'd from the Slave once every Week or Fortnight, or else I had long before been famished. After

After which sorrowful Distress, and inhuman Usage, the poor *Turk* falling Sick for five Days could not move out of his Bed; During which Time they had so far prejudic'd him against me as to make him believe I was a Devil, a Sorcerer, a Necromancer, and a blasphemous Miscreant, against their Pope, their Lady, and their Church; giving him such a Distaste, that for thirty Days he never durst look me in the Face, being afraid of Witchcraft.

All the Time of his Absence, one *Leonora*, the Cook an *Indian Negro* Woman, attended me, for she being a Christian Slave, had more Liberty to visit me, than the slavish *Infidel*; who certainly (under God) prolonged then my languishing Life, conveying me for four Weeks space, once a Day, some less or more Nourishment, and in her Pocket a small Bottle of Wine; she no way resembling the Soul-betraying Tears of her *Crocodilian* Sex, which the *Spanish* prettily aludeth to: *Las mugeres, enganan a los hombres, dellas lastimandoles, con sus lagrimas fingidas; dellas ballagandoles, con palabras lisongeras: viz. Women deceive Men, some of them, grieving them with their feigned Tears, and others fawning on them with flattering Words.*

Now about the Middle of *Lent*, *Hazier*, my former Friend, was appointed to attend me again, suspecting *Leonora's* Compassion; but as my Miseries were multiplied, my Patience in God was redoubled: For Men are rather killed with the Impatience they have in Adversity, than Adversity itself: And of all Men, that Man is most unhappy, to whom God in his Troubles hath not given Patience; for as the violent Enemy of Age is Grief, so is an Impatient Mind the Arch-corruptor of all our Troubles: But indeed in the Weakness of Judgment, when Men seem lost by long Affliction to themselves, then they are often and ever nearest to God. For who would have thought, that I, who had seen so many Sects and Varieties of Religion,

ligion, dispersed over the Face of the Earth, could have stuck fast to any Religion at all? Travellers being reputed to be *ubique & omnibus parati*. But I will tell thee Christian, it was the Grace of God in me, and not mine: For as Fire lying hid under Ashes, and touched with Flame; so I seeming to my self careless of Christianity, then God, pricking my Conscience, made Tryal of my Faith: For Christ forbid, that every Ship which coasteth the rocky Shoar, should leave her Ruins there.

This I speak not for my Self-praise, but to glorify God, and to condemn the rash Censures of Opinion, and, with *Phocion*, I mistrust my self, because of popular Applause: *Erubuit quasi peccasset quod placuerit*. But now to abbreviate a thousand Circumstances of my lamentable Sufferings; by God's great Providence, about a Fortnight before Easter, Anno 1621, there came a *Spanish* Cavalier of *Granada* to *Malaga*, whom the Governor, one Night, invited to Supper, being one of his old Acquaintance; where after Supper, to entertain his Guest, the Governor related to the Stranger all the Proceedings and Causes of my first Apprehending, my Confessions, Torments, Starvings, their mistaking of the *English* Fleet, and finally their putting me into the Hands of the Inquisition, and their condemnatory Sentence; seeming also much to lament my Misfortunes, and praising my Travels and Deserts.

Now all this while, the Gentleman's Servant, a *Flandrish Fleming*, standing at his Master's Back, and listening to the Governor's Relations, was astonished to hear of a helpless Stranger who had endured, and was to endure such inhuman Murther and Cruelty. Whereupon the Discourse ending, and Midnight past, the Stranger returned to his Lodging; where the *Fleming*, having put his Master to Bed, and himself also in another Room, he could not sleep all the Night, and if he slumbered, still he thought he saw a Man torturing,

and burning in the Fire; which he confessed to Mr. *Wilds* when Morning came.

Well, he longed for Day, and it being come, and he dressed, he quietly left his Lodging, inquiring for an *English* Factor; and coming to the House of Mr. *Richard Wilds*, the chief *English* Consul, he told him all that he heard the Governor tell his Master, but could not tell my Name; only Mr. *Wilds* conjectured it was I, because of the others Report of a Traveller, and of his first and former Acquaintance with me there. Whereupon the *Fleming* being dismissed, he straight sent for the other *English* Factors, Mr. *Richard Busbitch*, Mr. *John Corney*, Mr. *Hanger*, Mr. *Stanton*, Mr. *Cook*, Mr. *Rowley*, and Mr. *Woodson*: where advising with them, what was best to be done for my Relief, they sent Letters away immediately, with all possible Expedition to Sir *Walter Aston*, his Majesty's Ambassador, lying at *Madrid*: Upon which he mediating with the King and Council of *Spain*, obtained a strict Warrant to command the Governor of *Malaga*, to deliver me over into the Hands of the *English*: which being come, I was released on *Easter-Saturday*, before Midnight, and carried upon *Hazier* the Slave's Back to Master *Busbitch's* House, where I was carefully attended till Day-Light.

Mean while (by great Fortune) there being a Squadron of his Majesty's Ships lying in the Road, Sir *Richard Hawkins* came early ashore, accompanied with a strong Train, and received me from the Merchants: whence I was carried on Men's Arms in a pair of Blankets, to the *Vanguard*, his Majesty's Ship. And three Days after, I was transported to a Ship bound for *England*, the Fleet's Victualler, named the *Good-Will* of *Harwich*, by the Direction of the General Sir *Robert Mansel*; where being well-placed, and Charge given by Sir *Richard Hawkins* to the Ship's Master, *William Westerdale*, for his Carefulness toward the Preservation

servation of my Life, which then was brought so low and miserable. The aforesaid Merchants sent me from Shoar (besides the Ship's Victuals) a Suit of *Spanish* Apparel, twelve Hens, a Barrel of Wine, a Basket full of Eggs, two Roves of Figs and Raisins, two hundred Oranges and Lemons, eight pounds of Sugar, a Quantity of excellent good Bread, and two hundred Ryals in Silver and Gold; besides two double Pistoles, Sir *Richard Hawkins* sent me as a Token of his Love.

The Kindnesses of whom to bury in Oblivion, were in me the very Shame of Ingratitude, I being then a lost Man and hopeless of Life, which argued in them a greater Singularity of Kindness and Compassion. I remember, on Account of my Lameness and Distraction, I intreated Sir *Richard Hawkins* to go ashore to the Governor, and demand of him my Gold, my eight Patents, my Book of Arms, and his Majesty's Letters and Seals; which he willingly obeyed (being accompanied by Captain *Cave*, and Captain *Raymond*) but could obtain nothing at all, only malicious Aspersions on me, and blind Excuses.

And now on the twelfth Day of our lying in the Road, our Ship weighing her Anchors, and hoisting her Sails, we passed through the Streights of *Gibraltar*, or *Hercules Pillars*; for this was the farthest Land that *Hercules* could attain unto; which made him erect a Pillar, and indent thereon, *Nothing farther*; but when *Charles* the Fifth, returned from that untoward Voyage of *Algiers*, he caused to be set up in the same place, *More farther*.

But to be brief, upon the fiftieth Day after my Departure from *Malaga*, I arrived at *Dartford* upon *Thames*; whence the next Morning I was carried to *Theobalds* on a Feather-Bed, and brought to the Privy-Gallery, to wait the King's coming from Park. Witness all the Court of *England*, even from the King to

the Scullion, what a martyred Anatomy I was, when they first saw me; and what small Expectations there was either of Life or Recovery.

So soon as his Majesty came from the Park, I laid my Grievances open to him, imploring his Royal Assistance and Protection, who out of his Compassion to my Sufferings, at his own Expence, had me carried twice to *Bath*, where I remained for the Space of Twenty-seven Weeks. During which time by the Divine Providence, and his Princely Clemency, I have recovered in a large Measure, the Health and Strength of my Body, although my Left-Arm and crushed Bones be incurable.

Mean while, in the first Week of my Arrival in *England*, I was conveyed from *Theobalds* (by his Majesty's Direction) to *Don Diego Sarmiento de Gondomar*, the *Spanish* Embassador, then Resident in *Holborn*. Where he willingly undertook, before the then two Lord Marqueses, *Hamilton* and *Buckingham* (confirming it the Day following to his Majesty at *Greenwich*) that after a Just Tryal had from *Spain*, concerning my Grievances, I should have all my Money, Cloaths, Observations, Testimonial-Patents, and his Majesty's Seals restored me again, with a thousand Pound Sterling (being limited by his Royal Pleasure,) from the Governor of *Malaga*, for the maintaining of my lame and racked Body.

These Promises were made the sixth of *June* 1621. and were to be performed against *Michéalmas* Day ensuing: But that Day being come, he continued his drifts to Spring; and it being also arrived, he deferred the Time with new Protestations, only to *Easter*, and that Season come, he turned me into Prison: For a little before his Departure (seeing his Policy too strong for my oppressed Patience,) I told him plainly to his Face, what he was, and what he went about; which afterwards proved

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proved true: Whereupon, in the presence Chamber, before the Emperor's Ambassador and divers Knights and Gentlemen, his Majesty's Servants, he forfeited his Honour and Credit, by breaking the Peace in the King's Presence, in striking me a blow with his Fist; which I immediately return'd, and soon gain'd the Victory, for which I was sent to the Marshalsea in Southwark where I continued nine Weeks.

But I remember in the aforefaid Time of my Imprisonment, there were two Papists my Countrymen, who wrote to me a Letter; not like to a Familiar Epistle of *Cicero*: No, but they would have fastened an Untruth upon me; affirming that I was a *Roman Catholic* in my Heart; and that they would justify it, that I received the Sacrament at *Rome*, in the first Year that *Paulus Papa Quintus*, came to his Triple Crown. I wrote an Answer to them, wherein I told them I knew too much of the Villanies practiced in that Church; ever to enter into Communion with them, and as I had been capable through God's Assistance, to withstand those Tortures inflicted on me by their merciless Cruelty, I did not fear withstanding their false Accusations.

They being mortified with this Answer, and I set at Liberty by a just Favour of the Privy-Council, my Antagonists durst never attempt any farther Dispute with me. But what shall I say concerning my Grievance? *He that patiently endures, will at last overcome*; Why should I not be then content with my Condition, since there is seldom any redress for past or present Wrongs in this degenerate Age, for Men in my Circumstances; Nay, we often find the Great and Mighty Men of this World made the Sport of inconstant Fortune, and when a Person only shares the common Calamity of the Age he lives in, at least he ought to bear with Patience what is out of his power to Redress. Yet would to God I might do as *Xerxes the Persian*

King did, that when the *Greeks* had taken *Sardis*, the Metropolis of *Lydia*, he commanded one of his Servants to stand before him every Day at Dinner, and cry aloud, saying; *The Grecians have taken Sardis: where* by he was never at quiet, till it was recovered.

So would I who have been oppressed by mighty Powers, (though not a King, yet a faithful Subject to one,) cry daily from the Heart-breaking Sorrow of my unparallel'd Sufferings: O barbarous, and inhuman *Malaga!* when shall my Soul be revenged on thee for thy Bloody and inhuman Treatment; and when shall my Eyes see thy merciless Destruction? But why should I exclaim thus, for Grief like mine can meet with no Relief in this abandon'd Age; nor am I ever to expect those barbarous Monsters can be punished as they deserve by any mortal Being.

But afterward when Death, Heavens fatal Messenger, and Enemy to Nature, had darted King *James*, who sometimes (besides my Sovereign) in some Respect, was a Father to me: then I was forced to prefer a Bill of Grievance to the Upper house of Parliament, *Anno* 1626, which I daily followed seventeen Weeks. Well, my Grievances were heard and considered, and thereupon an Order being granted me (containing their Lordships Will and Pleasure concerning my Suit,) unto Sir *Thomas Coventry*, Lord-Keeper of the Great Seal; and through whose Office my Business should have passed: which Order was deliver'd unto Mr. *James Maxwell*, Knight of the Black-Rod, and one of his Majesty's Bed-Chamber, in Behalf of the Lords of the Upper-house. The Order remain'd with the Lord-Keeper for a Month, and then he appointed me to fetch him the Certificates of Sir *Walter Aston*, Sir *Robert Mansel*, and Sir *Thomas Button*, to clear my Sufferings, and the Causes thereof; which I gladly obeyed, and brought all their Certificates to him.

Mean

Mean while the House breaking up abruptly (because of our Sovereign's disliking,) their Order for my Suit could take no Effect a then, nor yet since, in regard it was no Session of Parliament; and so my Order and Relief lieth suspended till some more happy Time.

The following Certificate may be sufficient to satisfy all Persons of the Truth of this Relation.

To the Right Honourable Sir *Thomas Coventry* Knight, Lord-Keeper of the Great-Seal of *England*, &c.

MAY it please your Honour. I have taken the Boldness to certify your good Lordship, of the Truth concerning the grievous Sufferings of this heavily injured Man, *William Lithgow*. True it is, that this Bearer, being bound for *Alexandria* in *Egypt*, having with him Letters of safe Conduct, under the Hand and Seal of his late Majesty King *James*, of blessed Memory, re encountered with us, and our Fleet at *Malaga*: Whereof I was employed as Vice-Admiral against the Pyrates of *Agiers*; where he repairing aboard of us, and frequenting our Company aboard, was presently (after we had set Sail) apprehended, by Command of the Governour and Magistrates there, as a Spy; whom they suspected bad of Purpose been left behind by our General, and us of the Council of War, for the Discovery of that place, and other adjacent Parts: Whereupon being secretly imprisoned in the Governours Palace, and after Serious Examination of our Intention, he was without Cause done, or offered by him, most unjustly put to the cruel Rack and Tortures; besides all other his unspeakable Miseries, which for a long time he sustained thereafter, whereof I was Credibly and Infallibly informed by *Mr. Richard Wilds* to whom he was first Discovered, and by other English Factors of good Note, then resident there, in my repairing divers Times to the Road of that Town with my Squadron of Ships during

during the Time of his Long Imprisonment, and after his Deliverance. And afterward the Governour there being better informed of our Loyal Proceedings in those Parts, and to colour their former Cruelties, and Suspicion had of us, he did wrest the Inquisition upon him; where being Condemned to Death, he had doubtless undergone (as I was Likewise Truly informed by the aforesaid Merchants) the final Sentence of their Inquisition; if it had not been, for the religious Care, and speedy Prevention of Sir Walter Aston then Legier Ambassador there; By whose Earnest Mediation he being Delivered, and afterwards sent Home by Direction of Sir Robert Mansel General: I now commend his grievous and lamentable Cause unto your Lordship's tender and Religious Consideration. Resting,

Your Lordship's to command,
to serve you;

From Fulham this tenth
of July 1626.

Sir Thomas Button.

And now to conclude this Tragical Discourse, the Religious Eye may perceive God's compassionate Love four Ways here extended. First, His powerful Providence in my long and admirable Preservation in Prison; from Hunger, Vermin, and Tortures, which were my comfortless Companions. Secondly, The pitiful Kindness of his All-seeing Eye, in the miraculous Wonder of my Discovery, when the perverted Policy of subtil Serpents had so secretly conceal'd me: Thirdly, His unspeakable Mercy in my unlooked-for Deliverance, being not by any, either hoped for or sought after; and yet by his bountiful Liberality was wrought. And lastly, His Gracious Goodness, in the Recovery of my Health and Use of my Body again. To whom be ascribed all Praise and Glory, both now and Evermore. Amen.

A N

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A C C O U N T
O F T H E
C R U E L S U F F E R I N G S

Of Twenty-eight Persons in the

Inquisition at Valladolid:

With the Method of their Proceedings
against dead Persons, Houses, &c.

I N the Year 1556. *May 21.* in the Town of *Valladolid*, where the Council of the Inquisition is generally kept, the Inquisitors had brought many Prisoners, both of high and low Estate, to the Number of thirty; also the Coffin of a certain noble Woman, with her Picture lying upon it, which had been long dead, there to receive Judgment and Sentence. To the hearing of which Sentence, they had erected in the said Town three mighty Theatres or Stages; upon the first was placed the Lady *Jane*, Sister to King *Philip*, and chief Regent of his Realms; also Prince *Charles*, King *Philip's* Son, with other Princes, and States of
Spain;

Spain; on another Scaffold mounted the Archbishop of *Seville*, Prince of the Synagogue of the Inquisitors, with the Council of the Inquisition, also other Bishops of the Land, and the King's Council with them.

After the Princes and Spiritual Judges, and the numerous Attendants on this Solemnity, were seated in Order, the thirty Prisoners were brought in, dressed in their *Sanbenito*, which is a Vesture of yellow Cloth, coming both before and behind them, spangled with red Crosses, and having burning Torches in their Hands; a Crucifix covered with black Linnen, was borne before them, in token of Mourning. Those who were to receive Sentence of Death, had Mitres of Paper upon their Heads, which the *Spaniards* call *Coaca*; being produced in this Manner, they were placed in Order, one under another, as they were esteemed culpable: The first who stood up, was Dr. *Cacallas*, an *Austin* Friar, a Man notable and singular in the Knowledge of Divinity, Preacher formerly to *Charles V.* Emperor, both of higher and lower *Germany*.

Things being thus disposed, there followed a Sermon preached by a *Dominican* Friar, which lasted about an Hour; after that was finished, the Procurator General, with the Archbishop, went to the Stage, where the Princes and Nobles stood, to minister a solemn Oath unto them upon the Crucifix painted in the Mass-Book; the Tenor of the Oath was this:

Your Majesties, &c. shall swear, that you will favour the Holy Inquisition, and also give your Consent unto the same; and not only that you shall by no manner of way, hinder and impeach the same, but also you shall employ the utmost of your Help and Endeavour hereafter, to see all those to be executed, who shall swerve from the Church of *Rome*, and join themselves to the Sect of *Lutheran* Hereticks, without respect of any Person or Persons, of what Estate, Degree, Quality, or Condition soever they be.

Thus

Thus much for the first Article of the Oath; the second is as followeth.

Item, Your Majesties shall swear, that you shall constrain all your Subjects to submit themselves to the Church of *Rome*, and to have in Reverence all the Laws and Commandments of the same, and also to give your Aid against all them, whosoever shall hold of the Heresy of the *Lutherans*, or take any part with them.

When all the Princes and States, every one in their Degree, had taken their Oaths, then the Archbishop lifting up his Hand, gave them his Benediction. This solema piece of Pageantry being over, the poor Prisoners were called out, the Procurator began first with Dr. *Caalla*, and so proceeded to the others in Order, as placed in the following Table, with their Names and their Judgments described.

I. Before the Pope's great Proctor, or Collector *Fiscal*, first was called forth Doctor *Austin Cacalla*. This Doctor was a Friar of *Austin's* Order, and Priest of the Town of *Valladolid*, and preacher some time to the Emperor *Charles V.* a Man well accounted of for his Learning, who, for that he was thought to be as the Standard-Bearer of the Gospel, and a Preacher and Doctor to the *Lutherans*, therefore he being first called for, was brought from his Stage, nearer to the Proctor *Fiscal*, there to hear the Sentence of his Condemnation; Which was, that he should be degraded, and presently burnt, and all his Goods confiscate to the Profit and Advancement of Justice*.

II. The

* Such is the *Romish* Cruelty that it seems extended even to the Inanimate part of the Creation, for they not only Burn and Destroy in Effigie, and dig up the Bones of the Dead to Sacrifice to their Inhuman

II. The second Prisoner was *Francis de Biterre*, Brother to Dr. *Cacalla*, Priest also of *Valladolid*, who received likewise the same Sentence of Condemnation. And

man Cruelty, but the very Houses that have been Habitations of Hereticks are to be demolish'd; as may be seen in the following Account, in which is included that remarkable Instance of their erecting a Pillar in the place where the Famous *Austin Cacalla's* House formerly stood.

Of the manner of proceeding against the Houses of Hereticks:

" In order to boget in the common People a greater
 " Abhorrence of the Crime of Heresy, they are used
 " to pull down, and level with the Ground, the Hou-
 " ses or Dwellings in which the Heretick or Arch-
 " Heretick holds Conventicles and Congregations. Of
 " this we have several Instances in the Book of the
 " Sentences of the *Tholouse* Inquisition. This Demo-
 " lition of Houses, in Detestation of the Crime of
 " Heresy, was formerly appointed by the Council of
 " *Tholouse*, Anno. 1229. We decree that that House,
 " in which an Heretick shall be found, shall be de-
 " stroyed, and the place itself, or ground be confiscated.
 " And the Council of *Biterre*, Let the Houses also in
 " which living or dead Hereticks, whether convicted
 " or condemned, are or shall be found, if with the
 " Knowledge and Consent of the Owners of such
 " Houses, being of legal Age, be pulled down, and
 " the Effects of all who then inhabit there, be confis-
 " cated, unless they are able manifestly to prove their
 " Innocence or just Ignorance. And not long after,
 " *Innocent IV.* decreed this very Thing by a certain
 " Writing, beginning, *Ad extirpanda*, of which the
 " Original is extant, in the Inquisition of *Bologna*,
 " in these Words. The House also, in which any
 " Heretick,

And to the intent he should not speak any thing to the Prejudice, or against the Abuse, of the sacred Inquisition,

“ Heretick, Man or Woman, shall be found, shall
 “ be destroyed to the Ground, without any Hope of
 “ being ever rebuilt, unless the Owner of the House
 “ shall have procured the Discovery of them there.
 “ And if the Owner of such House shall have any
 “ other House contiguous to it, let all those Houses
 “ be likewise demolished. But *Alexander IV.* by a
 “ Constitution, declares, That this must be understood
 “ of the Out Houses of such Dwelling, *viz.* that such
 “ House, with all other Buildings contiguous to it,
 “ *i. e.* the House itself, and Out-Houses, whether an
 “ Heretick, Man or Woman, shall be found in the
 “ House itself, or the Out-Houses, shall be destroyed;
 “ because the House, tho’ divided into ever so many
 “ Dwellings, is nevertheless accounted to be one House.
 “ If the Owner of the House is not condemned of
 “ Heresy, but Hereticks have committed such Things
 “ in an House that did not belong to them, without
 “ the Knowledge of the Owner, the House is to re-
 “ ceive no Damage. But if he knew it, or ought to
 “ have known it, ’tis confiscated, and being confiscated,
 “ remains subject to the Pleasure of the Inquisitor.
 “ The Materials of such Houses go to the Exchequer,
 “ or are decreed to be applied to other pious Uses.
 “ The Ground on which such House stood must not be
 “ shut in, but must always be uninhabited, that as it was
 “ formerly a Receptacle of wicked Wretches, it may
 “ henceforth become a Place of Nastiness, and made a
 “ Dunghil and Stench. Excommunication also is threat-
 “ ned against all those who shall presume to rebuild it,
 “ or to inhabit or inclose it, or shall knowingly give any
 “ Advice or Assistance to it. Sometimes also the Ground
 “ on which the House stood, is sprinkled over with
 “ Salt, to denote its Barrenness; at which Time cer-

tion, as he before had done, both within and without the Prison, with much Boldness; and also because he was much favoured of the People; to the end therefore that no Commotion should come by his Speaking, his Mouth was so stopped, that he could not utter one Word.

III. The third was Dame *Blanch de Bivero*, Sister to the two above-mentioned, against whom also was pronounced the same Sentence as upon her Brethren.

IV. The fourth was *John de Bivero*, Brother to the rest, who was also judged an Heretick, and condemned to perpetual Prison, and to bear his *Sanbenito* all his Life long, which is an Habiliment of Dishonour.

V. Dame *Constance de Bivero* was the fifth Sister to the other, and Widow of *Ferdinando Ortis*, dwelling some time at *Valladolid*, was also condemned to be burnt with her Brethren.

“tain Curfes and Imprecations are uttered. And finally, that there may be a perpetual Monument of its Infamy and just Punishment, a solid Stone, or a Marble Pillar four or five Foot high, is erected in this last Age, in the said Ground, with certain large Characters cut on it, containing the Name of the Owner of the House, shewing the Reason of its being destroyed, and signifying the Time, *v.z.* under the Reign of what Pope, Emperor, or King, the Matter was transacted. In the former Age there was a famous Monument erected on this Account in Spain, in the noble City of *Valladolid*, where *Austin Cacalla*, although converted, and penitent, was An. 1559. delivered as a Dogmatist to the secular Court, and his House pulled down, on the Ground of which there was a little Pillar erected, containing an Account of the Affair.

VI. The

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VI. *The Coffin with the dead Corps of Dame Leonore de Bivero, the Mother of them all.*

The sixth Thunderbolt of Condemnation, was thundered against this Coffin, and the poor dead Corps, which had been long dead; above the Coffin was her Picture laid, which was also condemned with her dead Body, to be burned for an Heretick; and yet I never heard of any Opinion that this Picture did hold either with, or against the Church of *Rome*. This good Lady, while she lived, was a worthy Maintainer of Christ's Gospel, with great Integrity of Life; and retained divers Assemblies of the Saints in her House, for the Preaching of the Word of God. In fine, her Corps and Picture also being brought before the *Fiscal*, were condemned to be burned for *Lutheran* Hereticks, and all her Goods to be seized for the Benefit of the superior Powers, her House to be utterly rased, and cast down to the Ground; and for a Memorial of the same, a Marble Stone was appointed to be set up on the Place, whereon the Cause of her Burning should be engraved *.

VII. In

* Here I can't well omitt several very remarkable Instances of their proceedings against the Bodies of the Dead, and that this Procedure should be establish'd by several Councils, Edicts, &c. (as will appear from the following Relations,) is still more remarkably Surprising. " One very famous Instance of proceedings " against a dead Person by the Inquisition at *Rome*, is " that in the Case of *Mark Anthony de Dominis*, Dean " of *Windfor*, as *Bzovius* relates it under the Year 1479. " Sect. 12. and following. He left the Church of " *Rome* and the Arch-Bishoprick of *Spalato*, and came " into *England* in the Year 1616. and published Books " containing the Reasons of his Departure, and also " concerning the Ecclesiastical Republick. Those " Books were condemned as heretical at *Rome*, and

R 2

" himself

VII. In the seventh Place, was condemned Mr. *Alfonse Perez*, Priest of *Valence*, first to be degraded, and afterwards burnt for an Heretick, all his Goods confiscated, and likewise seized to the Behoof of the Superiority.

When

“ himself cited to appear and purge himself within
 “ six Months before the Congregation of the Universal Inquisition. As he did not appear, after having
 “ observed the usual Methods in that Office, he was
 “ pronounced an Heretick, excommunicated, deprived
 “ of all Dignities, Benefices, and Offices whatsoever,
 “ and to have incurred all the other Penalties which
 “ are prescribed by the sacred Canons.

“ Some Years after he privately abjured his Heresies,
 “ and having published a Writing declaring his Intention to depart out of *England*, he was received
 “ into Favour by Pope *Gregory XV.* and had granted
 “ him an House, Provision, Money, and other Things
 “ necessary for himself and Family, yearly, according
 “ to his Archiepiscopal Character, and besides this, a
 “ noble Ecclesiastical Pension. This Bounty of the
 “ Pope many Persons beheld with envious Eyes. More
 “ than this, he was restored to his Honours, so that
 “ he was afterwards stated in the Habit and Ensigns
 “ of his Dignity, in the Sessions, and all other Things,
 “ as though he had never fallen from his Rank.
 “ These Honours, as *Bzovius* says, puffed him up with
 “ Pride, which he discovered in his Gait, Countenance,
 “ and Conversation, as though he had been
 “ called, not to receive Mercy, but to triumph.

“ Not long after this he was informed against by
 “ certain Religious and others, before the Assembly of
 “ the Universal Inquisition, that he was not afraid privately to spread the Errors he had abjured, and that
 “ he

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When these seven had received their Sentence, then the Bishop of *Valence*, in his Pontificalibus, caused Dr. *Cacalla*, *Francis* his Brother, and *Alfonse Perez*, to be apparelled

“ he commended a certain Agreement cried up by himself between the Catholicks, and Hereticks, and threw out Words contrary to the Authority of the Councils, and especially that of *Trent*, and that tho’ oftentimes admonished, he would not abstain from such Discourses. Upon this they examined Witnesses concerning the Matters denounced, according to the Sanctions of the Law; and as he was particularly said to endeavour an Escape, and to gather up his Effects in order to return to his own Country, he was apprehended and put in Prison, not such as Hereticks are usually confined to, but in the Castle of *Adrian*, where the first Quality are usually imprisoned, some of his Domesticks being allowed to attend him.

“ Being thus taken into Custody, and his Writings, according to Custom, diligently examined, one was found amongst them concerning the Sacrament of Matrimony, in which there were several heretical Propositions. Upon this Friar *Desiderius Scalea*, a Predicant, Cardinal of *Cremona*, one of the general Inquisitors, whom the Pope had delegated to carry on the Inquisition, and to take Cognisance of the whole Cause, admitted other proper Witnesses, and such as were beyond all Exception; after which *Mark Anthony* himself being brought before him, confessed most of those Things which he had plainly abjured. He added, that he believed that the Church of *Rome* and the Protestants agreed in all fundamental Articles, and that as to other Things wherein they differed, they were not equally necessary; but that it might be allowed to the Protestants

appareled and revested in priestly Vesture: Which done, he took from them, first the Chalice out of their Hands, and so all the other Trinkets in their Order, according

“ to abound in their own Sense, at least till these
 “ Things were more fully examined, because it might
 “ be doubted whether they were sufficiently discussed
 “ and determined by the Council of *Trent*; and that
 “ therefore such Articles might be subjected to a new
 “ Disputation between Catholicks and *Protestants*, chosen
 “ on each side for this purpose. For he believed
 “ that the Council, and especially that of *Trent*, had
 “ declared many Things as Matters of Faith, which
 “ did not at all belong to it; particularly as to Justification
 “ and Grace, as an inherent Quality, and the
 “ Efficacy of the Sacraments, *ex opere operato*, and
 “ many others. That the Articles which he called
 “ Fundamental, were such only as were necessary to
 “ Salvation, and not such as were controverted between
 “ both parties; and that therefore he who denied them
 “ was not a Member cut off from the Church, but a
 “ living one, and joined to it in Faith and Charity.
 “ From whence he concluded, that notwithstanding
 “ this Difference, there might be a Union and Agreement
 “ between the Church of *Rome* and the *Protestants*. All these Things he guarded by this Rule,
 “ that the holy Scripture, as far as clear and express,
 “ was an adequate Rule of Faith, and in Defect of
 “ this, such Tradition as was certain, and that therefore
 “ no Christian Man ought to believe, with a divine
 “ Faith, any Thing not expressed in holy Scripture
 “ without any Obscurity, and Difference of Catholick
 “ Explications; or not delivered by the Apostles
 “ or Apostolick Men to the Church, without any
 “ Ambiguity whatsoever; and that beyond this Rule
 “ every Man was free to follow his own Opinion.

“ When

according to the accustomed Solemnity. And thus they being degraded, and all the priestly Unctions taken from their Fingers, also their Lips, and their Crowns raised,

“ When he had answered that he had said and believed these Things, the Congregation of the Cardinals General Inquisitors thought proper to consult the Censors of Theological propositions, who, examining the Affair before the Cardinal of *Cremona*, unanimously pronounced the propositions heretical. And as there was farther a vehement Suspicion that his Abjuration was feigned, he was interrogated, whether he would persist in the said Heresies? He said, No; but that he repented of them, and was ready to detest and abjure them, as far as they should be declared Heresies by the Apostolick See. Whilst his Cause was in this State, and during the Time allowed him to make his Defence, and for granting him his process, as he was consulting his Advocate, he fell into a very grievous Distemper, which so encreased on him, that the Physicians despaired of his Life, and the rather, on account of the Season of the Year, and the Greatness of his Age, being sixty-six Years old. He abjured however before the Cardinal of *Cremona*, and other Officials of the Inquisition, the Heresies he had confessed, and all others; and having given Signs of Repentance, and received the Sacraments, and sent a Messenger to the Pope, to give him Thanks, in these Words, *That by the Pressure of his Confinement, he had given him Opportunity seriously to think of the Salvation of his Soul, and to behold the Light, which he was too blind to discern before, and that therefore he was indebted to him, that by the Mercy of God he died with a good Hope, after these Things he departed this Life.* His Bowels, in order to prevent Reflections, were taken out by the most excellent Physicians

raised, their *Sanbenito* was again put over their Shoulders, and the Mitres of paper upon their Heads. This being done, Dr. *Cacalla* began to speak, praying the Princes

“ *ficians* of several Nations, who having carefully inspected his Inwards, all agreed that he died with a natural Illness.

“ His Corpse was deposited till the Issue of the Trial, and four of his Relations, who then happened to be at *Rome*, were by Name cited by a publick Edict, and all other Persons whatsoever who thought themselves any ways concerned, to defend the Memory of the aforesaid *Mark Anthony*. And when his four aforesaid Relations declared they would not defend it, and no other appeared to do it, the Tribunal of the Inquisition chose some proper persons for this purpose, who upon carefully inspecting the Process, answered, that nothing appeared to them, whereby they could defend the said Memory according to Law, since from *Mark Anthony's* own Confession, they most clearly found that he died a relapsed Heretick. But that they might proceed to Sentence entirely, according to Law, they consulted with Divines and skilful Lawyers, and had the Matter proposed and carefully examined by them. At length they all agreed that the same Punishments should be executed upon the Memory, Body, and Effects of the Deceased, which would have been executed upon himself had he been alive.

“ Having taken this Resolution, the twenty-first Day of *December Anno. 1624.* was appointed for the pronouncing Sentence. Early in the Morning of it, so vast a Multitude had got together to *St. Mary supra Minervam*, where they generally give these religious Shews, that they were forced not only to shut up,

“ but

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Princes and Lords to give him Audience; but that not being granted unto him, he was rudely repulsed, and returned again unto his Standing. Only thus much he

" but to guard the Gates with armed Men, and the
" great *Arca* before the Church was so prodigiously
" thronged, that there was scarce Room for the Cardinals themselves to pass. The middle Isle of the
" Church, from the first to the fourth Pillar, was boarded in, with Boards above the Height of a tall Man.
" At the upper and lower End of it there were Gates, guarded by *Switzers*. On each Side there were
" Scaffolds, running the whole Length of the Inclosure, in which were Seats for the Cardinals and other Prelates, and other Conveniencies, to receive the Courtiers and other Noblemen standing or sitting. On
" the Right Hand coming in the sacred Council presided, on the Left-Hand were placed the inferior
" Officer of the holy Inquisition, the Governor of the City and his Officials. Before the Pulpit was to be
" seen the picture of *Mark Anthony*, drawn in Colours, covered with a black common Garment, holding a
" Clergyman's Cap in his Hand, with his Name, Sur-name, and Archiepiscopal Dignity, which formerly
" he had borne, inscribed upon it, together with a
" wooden Chest bedaubed with pitch, in which the
" dead Body was inclosed. The rest of the Church
" was filled with Citizens, and a great many Foreigners, the Number of whom was at that Time larger,
" because the Jubilee that was at hand had brought
" them from all Parts to the City, that they might
" be present at the opening the sacred Gates:

" Things being thus disposed, a certain Parson mounted the Pulpit, and with a shrill Voice, which rung
" through all the Parts of the spacious Church, and
" in the vulgar Language, that the common People
" might

he forced them to hear: He protested clearly and openly, that his Faith, for which he thus suffered, was not heretical, but consonant to the pure Word of God; for which

“ might understand him, read over a Summary of the
 “ Process, and the Sentence by which the Cardinals In-
 “ quisitors Generals, especially deputed for the Affair
 “ by the *Pope*, pronounced *Mark Anthony*, as a Re-
 “ lapse into Heresy, to have incurred all the Censures
 “ and Penalties appointed to relapsed Hereticks by the
 “ sacred Canons, and papal Constitutions, and declared
 “ him to be deprived of all Honours, Prerogatives, and
 “ Ecclesiastical Dignities, condemned his Memory, and
 “ cast him out of the Ecclesiastical Court, delivered over
 “ his dead Body and Effigies into the power of the Go-
 “ vernor of the City, that he might inflict on it the
 “ punishment due, according to the rule and practice
 “ of the Church. And finally, they commanded him
 “ impious and heretical Writings to be publicly burnt,
 “ and declared all his Effects to be forfeited to the
 “ Exchequer of the holy Inquisition. After this Sen-
 “ tence was read, the Governor of the City and his
 “ Officers threw the Corps, Effigies, and aforesaid
 “ Writings into a Cart, and carried them into the
 “ *Campo Fiore*, a great Multitude of People following
 “ after. When they came there, the dead Body, which as
 “ yet in all its Members was whole and entire, was rais-
 “ ed out of the Chest as far as the Bottom of the Breast,
 “ and shewn from on high to the vast Concourse of
 “ People that stood round about, and was afterwards
 “ with the Effigies and Bundle of his Books, thrown
 “ into the pile prepared for the purpose, and there
 “ burnt.

I was willing to give this long Story in all its Circumstances, not only because the person himself was famous, and the Thing fresh in Memory, but chiefly because

which he was ready to suffer Death, as a true Christian, and not as a Heretick; besides many other worthy Sentences of great Consolation, which he there uttered in the

because all Things usually practised in the Process against the Dead, were here exactly observed, whereby the whole Scene of this Iniquity and Cruelty doth most fully appear.

A variety of other Instances might be given, where the Bones and dead Bodies of several Hereticks have been unburied, and thrown away, or burnt. " *Peter John*, of the Diocese of *Biron*, followed and taught the Errors of *Joachim*, Abbot of *St. Flour*, and published concerning this Affair several Books upon the Revelation of *St. John*, and the Gospel of *St. Matthew*. These Books were afterwards diligently examined by many Doctors in Divinity by Authority of the *Pope*, and at a solemn Meeting at the Court of *Rome*, were condemned and burnt. *Peter* also himself, by Command of the same Prelate, was taken up out of Holy Ground, and by the general Vote and Sentence declared an Heretick, tied to a Stake and burnt. There lived also, some Years ago, in *Italy*, in the *Bresciano*, a certain Person, of so great Integrity and Severity of Life, that some affirmed that, when alive, he was the Successor of *John Baptist* himself, and on this account greatly revered him after his Death. The Inquisitor of the Faith having been informed by the Evidence of the Faithful, that he was tainted with Heresy, and that he died out of the Communion of Believers, with the Advice of the Bishop, commanded his dead Body to be unburied, and thrown into the Fire. At *Faenza* in *Lombardy*, an Abbot buried a certain Heretick in the Church of *St. Hippolytus* the Martyr. *Innocent* commanded the Abbot

" and

the mean Space, while the Judges were busy in their Sentences against the Residue of the Martyrs.

VIII. The

“ and Monks to take up the Corp, and to observe the
 “ Interdict his Church was laid under on that account.
 “ Master *Almericus* was also turned out of his Grave,
 “ and buried in a Field.

“ But that we may not look for more Examples
 “ than we need, we have a famous one of this sort
 “ of Condemnation, in the Synod of *Constance*, against
 “ *John Wickliff*, in the eighth Session. In as much
 “ as by the Authority of the Sentence, and Decree of
 “ the Roman Council, and by the Command of the A-
 “ postolick See, after the proper Delays, Process was
 “ carried on concerning the Condemnation of *John Wick-*
 “ *liff*, and his Memory, Edicts being set forth, and
 “ Denunciations to summon all, if any there be, who
 “ are willing to defend him or his Memory; having
 “ furthermore examined Witnesses concerning the final
 “ Impenitence and Obstinacy of the said *Wickliff*, by
 “ Commissaries deputed for this Purpose, and observed
 “ all Things to be observed, as the Order of Law re-
 “ quires in this Case, and his Impenitence and final Ob-
 “ stinacy being evidently proved by legal Witnesses, the
 “ Matter was legally believed and assented to. And
 “ therefore, at the Instance of the Procurator of the
 “ Exchequer, and after putting forth an Edict for bear-
 “ ing of Sentence as on this Day, this Holy Synod de-
 “ clares and determines, that the said *John Wickliff*
 “ was a notorious Heretick, and died obstinately in his
 “ Heresy, by anathematizing him, and likewise condemn-
 “ ing his Memory, and decrees that his Body and Bones,
 “ if they can be separated from the other Bodies of the
 “ Faithful, shall be taken up, and thrown out from the
 “ Burial of the Church, according to the Canonical and
 “ Legal Sanctions. And the Judges being interrogated,
 “ whether

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VIII. The eighth that was brought before the *Fiscal* was Don *Peter Sarmiento*, Knight of the Order of *Alcantara*, dwelling at *Valence*, and Son of the Marquis
de

" whether they were content, answered, Content. And
" they approved all the aforesaid Matters.

" There was a like Edict in *England* against the
" dead Bodies of *Bucer* and *Fagius*: For when *Cardi-*
" *nal Pool*, the Pope's Legate in *England*, went, after
" *Queen Mary's* Inauguration, to the University of
" *Cambridge*, to restore all Affairs there, they began
" the Process of taking up the dead Bodies of *Bucer*
" and *Fagius*. The dead Persons were cited by a first
" and second Edict, and several Witnesses produced a-
" gainst them once and again: When no one appeared,
" who would undertake their Defence, they were at
" last condemned for Contumacy, and on the said Day
" Sentence was pronounced before all the Orders of the
" University, and their dead Bodies were ordered to be
" dug up, and delivered to the Queen's Officers. Af-
" ter some few Days, whilst the Sentence was sent to
" *London*, an Order came from the Queen that the
" Punishment should be inflicted. Finally, on the
" Sixth of *February* the Bodies were dug up, and a
" large Stake fixed into the Ground in a certain part
" of the Market-place prepared for that purpose,
" and a large pile of Wood placed round them to
" burn them.

" After this the Chests were set up on end with the
" dead Bodies in them, and fastened on both Sides with
" Stakes, and bound to the Post with a long Iron Chain.
" After the pile was set on Fire, they threw a great
" Number of Books of the Protestants into it, which
" they had gathered together, which were soon con-
" sumed by the spreading Flames. Not long after
" this, *Brookes*, Bishop of *Gloucester*, dealt in the same
S " Manner

de Poza: He was pronounced an Heretick, and adjudged to bear the Mark and Habit of Dishonour all his Life; condemned likewise to perpetual Imprisonment,

“ Manner at *Oxford*, with *Catherine*, the Wife of *Peter Martyr*, who dying about four Years before and
 “ was buried in *Christ-Church*, near *St. Frideswide's* Relicks, who was held in great Veneration in that College. For being convicted that she had embraced her
 “ Husband's Heresy, she was condemned, her Body
 “ taken up, carried upon Mens Shoulders, and thrown
 “ upon a Dunghil.

“ *Fox* assures us, That *Brookes*, Bishop of *Gloucester*,
 “ *Nicholas Ormanet*, *R. Morwen*, President of *Christ-Church* College, *Cole* and *Wright*, coming to *Oxford* as the Cardinals Visitors, summoned before them
 “ all that had any Acquaintance with her or her Husband, and ministred an Oath to them, that they
 “ should not conceal any Thing that was demanded of them; and that being examined, their Answer was,
 “ that they knew not what Religion she was of, because they did not understand her Language. But
 “ notwithstanding this, the Cardinal by his Letters ordered the Dean of *Frideswide* to dig her
 “ up, which the Dean accordingly did that Evening, and buried her in a Dunghil. After this, in Queen
 “ *Elizabeth's* Reign, she was, by Order of *Parker*, Arch-Bishop of *Canterbury*, *Grindal*, Bishop of *London*, and others, the Queen's high Commissioners, taken up out of the Dunghil, and buried in her former place, and her Bones mixed with those of *Frideswide*, that they might never afterwards know one
 “ from the other.

“ Besides this, the Statue of such deceased Person is now brought forth in publick, on which the Name
 “ of the Person, whose Memory is to be condemned, is written in large Characters, and before which all
 “ the

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ment, with the Loss of his Order, and of all his Goods, to whom moreover it was enjoined never more to wear any Gold, Silver, Pearls, or any precious Stone about him.

IX. After him was called Dame *Mencia* Wife of the said *Peter*, who being proclaimed an Heretick, was condemned to the same Punishment, as her Husband was before.

X. Don *Louis de Roxas*, Son and Heir of the Marquis *de Poza*. He also being declared an Heretick, but great Intercession being made for him, he was only condemned to wear his *Sanbenito* unto the Town-House, and his Goods to be confiscate.

XI. In the eleventh place followed Dame *Anne Henriques*, Daughter of the Marquis *Ascanzes*, and Mother to the Marquis *de Poza*, then Wife to the Lord *Alphonfus de Fonesco*: She in like sort was declared an Heretick, and condemned to wear her *Sanbenito* to the Town-House, and her Goods to be confiscate.

XII. *Christopher del Campo* was the twelfth, who after he was declared an Heretick, was adjudged to be burnt, and his Goods to be seized.

XIII. The like Sentence was given against *Christopher de Padilla*, Citizen of *Samora*.

" the erroneous or heretical Articles, and all the heretical Deeds or Works, which have been legally proved against the Deceased, are recited in the same Manner in which they were done, as though the Deceased himself was living and present. This Statue is delivered to the secular Court, which the secular Judge afterwards burns, as he would have burnt the Deceased, if he had been living, and died obstinate.

XIV. The fourteenth was *Antonio de Huezuello*, Bachelor of Divinity, dwelling at *Toro*, who after he was proclaimed an Heretick, and his Good confiscate, was condemned to be burnt; and moreover had his Mouth stopped, lest he should make a Confession of his Faits unto the People.

XV. *Katharine de Roman*, who being called from her Standing, received the like Sentence, viz. to be burnt, and her Goods confiscate.

XVI. *Frances Errem*, born in *Pegnaranda*, whom they condemned to be burnt alive, and all her Goods confiscated.

XVII. *Katharine Ortega*, dwelling in *Valladolid*, Daughter of *Hernando Piazco*, Fiscal, and Widow of Captain *Louis*, she being reckoned to be a School-Mistress to the rest, was condemned to be burnt, and her Goods confiscated.

XVIII, and XIX. *Isabel Strada* and *Jane Valesquis*, both of *Pedrosa*: They were both condemned to be burnt, and their Goods confiscated.

XX. A certain Workman of white Iron, for entertaining Assemblies in his House, and for watching with them, received the same Sentence, to lose both Life and Goods for the Gospel's Sake.

XXI. The twenty first was a Jew of Portugal, named *Goncalo Vaes* of *Lisbon*, who had been formerly baptized, but since had again returned to *Judaism*, who, for more Shame to the other, was put amongst them, and condemned to undergo the same Sentence, viz. to be burnt, and his Goods seized.

XXII. After these, was called Dame *Jane de Silva*, Wife to *John de Bivero*, Brother to Dr. *Cacalla*: She

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was enjoined to wear a Mantle all her Life for Penance, in token of her Trespass, and all her Goods confiscated.

XXIII. *Leonore de Lisueros* Wife of *Huezuello*. In like manner was she called.

XXIV. Item, *Marina de Sajavedra*, Wife of *Cisneras de Sareglio*.

XXV. Item, *Daniel Quadra*, born at *Pedrosa*; all which three Persons were pronounced Hereticks, and condemned to do Penance in perpetual Prison, with their Mantles, and Confiscation of all their Goods.

XXVI. The twenty sixth was Dame *Mary de Royas*, Sister of the Marquis *de Royas*; but because she was in a Cloister, and well descended, she was only condemned to bear her Mantle to the Town House, and all her Goods confiscated.

XXVII. *Anthony Dominick*, he being brought out, was condemned to three Years Penance in Prison, for his Heresy, clothed with a Mantle of Yellow, and all his Goods confiscated.

XXVIII. Last of all was produced *Anthony Bafor*, who, because he was an *Englishman*, was judged to bear his Mantle to the Town-House for his Crime, and then was thrust into a Cloister for one Year, to the Intent he might there be instructed in the Catholick Ordinances of the Church of *Rome*, as they are called.

After these Sentences were pronounced, they which were condemned to be burnt, with the Coffin of the Lady, and her Picture upon the same, were committed to the secular Magistrate, and their Executioners, who were commanded to do their Office. Then they were all immediately taken, and every one set upon

an As, with their Faces turned backwards, and led, with a great Number of arm'd Soldiers, unto the place of Punishment, which was without the Gate of the Town, called *Del Campo*.

When they were come thither, there were fourteen Stakes set up, at equal Distance one from another, whereunto every one severally being fasten'd, according to the Fashion of *Spain*, they were all first strangled, and then burnt to Ashes, except *Anthony Huezuello*, who, because he had both within and without the Prison, vehemently detested the Pope's Spirituality, therefore he was burnt alive, and his Mouth stopped from speaking. And thus these faithful Christians, for the Verity, and pure Word of God, were led to Death as Sheep to the Slaughter; who not only most piously comforted one another, but did also exhort all that were present, that every one marvelled greatly, both to hear their singular Constancy, and to see their quiet and peaceable End.



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THE
EXAMINATION
OF
LOUIS RAME,
BY THE
INQUISITION
OF
MEXICO
IN
NEW-SPAIN,

In 1679, 1680, 1681, 1682.

THE first Time of my being brought before the Tribunal, was the third of *February* 1679, for which Purpose I was taken out of a Prison in the lowermost Court, where I had been put in
at

at my Arrival from *Vera Cruz*. They made me swear to tell Truth, and afterwards lay my Hand upon a silver Cross, and then asked me the following Questions.

Quest. *Was you ever, are you now, or will you be, of our Holy Faith, and Catholick, Apostolick, and Roman Religion?*

Ans^r. I never was, am not, nor ever will be, of your Religion *.

Q. *What is your Name?* A. Louis Rame.

Q. *What age are you of?* A. Thirty eight Years old.

Q. *Where was you born?*

A. At *S. Pierre d'Olleron*, in the Province of *Xaintonge*.

After these Questions they went on reading what followeth :

Louis Rame, Heretick, born at *St. Pierre a'Olleron*, in the Province of *Xaintonge*, thirty eight Years old, black Hair, burnt in the Right Cheek, wanting one of his Nails, as also one Tooth loose in the inferior Jaw, well-proportioned in Body, something tall, brought into the sacred Prison Number 19. But before this, they had searcht my Pockets, and taken off my Garters and a Shoulder-Knot which I had on; and then they went on catechising me in the following Manner:

* *Iustum, & tenacem Propositum virum
Non Civium Ardor prava iuventium,
Non Vultus instantis Tyranni
Mente quatit solida.* Hor. l. 3. Od. 3.

The Man who's just, and resolutely true,
To what he once has well design'd,
Not all the Fury of a lawless Crew,
Nor the stern Frowns which threatening Tyrants
shew,
Can change or shake his solid Mind.

Q. *What*

Q. *What Religion are you of?*

A. Of the Religion instituted by our Saviour Jesus Christ, and the Evangelick and Apostolick Law.

To which they answered me, *Thou liest*; and then went on again with these Questions:

Q. *What Religion are you of?*

A. Of the Protestant Religion.

Q. *Why do you call it Protestant?*

A. Because of the Protestation made, that they did not separate themselves from the Religion of Jesus Christ, but from the Augmentations made to it by the Popes of Rome.

Q. *Where was you baptised?*

A. At St. Pierre de Lalle.

Q. *By whom?* A. By Monsieur Cherdarvoine, Minister of the Word of God. Q. *Who was your Godfather?* A. Louis Raoul.

Q. *Who was your Godmother?* A. Mary Challeron.

Q. *In what Manner was you baptised?*

A. After the Minister having preached a Sermon, the Godfather and Godmother present themselves with the Child, the Minister asks them, Do you present this Child to be baptised? To which they answer, Yes. Then the Minister reads several Passages relating to the Misery and Sin we are born in; after which, taking some Water in his Hand, he pours it on the Child's Face, saying at the same Time, *Louis*, I baptise thee in the Name of the Father, of the Son, and of the Holy Ghost. *Amen.*

Q. *Was it pure Water?*

A. Just as it comes out of the Spring.

Q. *Was it not mixt with sweet Water?* A. No:

Q. *How do you know it?*

A. By my having been Godfather to other Children.

Q. *Who are your Father and Mother?*

A. John Rame, and Judith Challeron.

Q. *How many Brothers and Sisters have you?*

A. I have had eighteen. Q. *Who are they?*

A. James, John, Lewis, Anne, Elizabeth, Susan, Jane,

Jane, Peter, Samuel, Cyrus, Peter, and Judith Rame and others which are dead.

Q. Who was your Grandfather by your Father's Side?

A. James Rame.

Q. Who was your Grandmother

by the same Side?

A. Mary Raoul.

Q. Are they living?

A. No.

Q. What Religion were they of?

A. Of the Protestant Religion.

Q. Where were they buried?

A. In the Burying-place of those of our Religion.

Q. How many Uncles and Aunts have you by your Father's Side?

A. Three.

Q. Who are they? *A. James, Peter, and Mary Rame.*

Q. Are they married?

A. Yes.

Q. With whom?

A. James with Mary Tessier.

Q. Have they any Children? *A. Yes, James Rame.*

Q. Is Peter Rame married?

A. Yes, with Mary Nessier, and have no Children.

Q. With whom is Mary Rame married?

A. With John Dandoneau.

Q. Have they any Children?

A. Six or seven Daughters.

Q. What Religion are they of?

A. Of the Protestant Religion.

Q. What Employ or Trade were they, and are they of?

A. My Grandfather, my Father James Rame, and his Son, have been, and are still, Dealers in Corn, Fruit, and other Things of the Growth of the Country: Peter is a Woollen-Drapier, and John Dandoneau is Owner and Master of a Vessel which he navigates himself.

Q. Who is your Grandfather by your Mother's Side?

A. John Challeron.

Q. Who is your Grandmother

by the same Side?

A. Mary de la Croix.

Q. Are they living?

A. No.

Q. What Religion were they of?

A. Of the Protestant Religion.

Q. How do you know it?

A. By having seen them buried in the afore said Burying-place.

Q. What

Q. *What Employ had they?*

A. They were Woollen-Drapiers.

Q. *How many Uncles have you by your Mother's Side?*

A. One, John Challeron.

Q. *How many Aunts have you by the same Side?*

A. Anne and Mary Challeron.

Q. *Are they married?*

A. John Challeron died a Batchelor, Anne and Mary are married.

Q. *Who are your Uncles by Alliance or Marriage?*

A. James Gandouin and Michael Tourneur.

Q. *Have they any Children?*

A. James Gandouin with Anne Chal'eron have Abraham, John, James, Peter, Mary and Anne Gandouin; Michael Tourneur and Mary Challeron's Children are, Michael, John, Anne, Mary, Judith, and Martha Tourneur.

Q. *What Religion are they of?*

A. Of the Protestant Religion.

Q. *Of what Trade?*

A. Captain and Owner of a Ship.

Q. *Have you never, or any of your Relations, been chastised by the Holy Office?*

A. In the first Place, there is no Holy Office in France, neither do they know what it is there. And in the second, those of our Religion, generally live so regularly, that they fall but seldom under the lash of Justice.

Q. *Did you ever study for any publick Employ?*

A. No.

Q. *Did you ever go to School?* A. Yes.

Q. *Who was your School-master?*

A. Monsieur Jeaneau.

Q. *What Religion was he of?*

A. Of the Protestant Religion.

Q. *How many Years did you go there?*

A. Till I was ten Years old.

Q. *At the age of ten where did you go?*

A. To the School of Monsieur Pierre Cousin.

Q. *Of*

Q. *Of what Religion was he?*

A. Of the Roman Catholick Religion.

Q. *Why do you call it Roman?*

A. Because it believes all what the Popes of Rome order.

Q. *How long did you go to that School?*

A. Till I was fourteen.

Q. *What did you do afterwards?*

A. I Embarked for England.

Q. *Upon what Ship?* A. Upon the *Friendship*.

Q. *Who was Captain of her?* A. Jonathan Haist.

Q. *Of what Religion was he?*

A. Of the Protestant Religion.

Q. *How long did you stay in England?* A. Two Years

Q. *From thence where went you?*

A. To my Father's at Olleron.

Q. *How long did you stay at your Father's?* A. A year.

They must always stay a certain Time here; for the Inquisition doth not admit of the Words *almost* or *about*.

Q. *What did you there?*

A. I went to and fro to Rochel, in a Vessel to sell Salt.

Q. *Where did you go after that Time?*

A. I went to Monsieur Boffeut's an Attorney at Marennes.

Q. *How long did you stay with him?*

A. Six Months. Q. *From thence where did you go?*

A. To my Father's. Q. *What Time did you continue there?*

A. A Year.

Q. *After that Time where went you?*

A. To Amsterdam in Holland.

Q. *How were the Captain and Ship called?*

A. The Captain's Name was *Peter Albert*, and the Ship was called *The Church*.

Q. *What Religion was he of?*

A. Of the Protestant Religion.

Q. *How long was you there?*

A. I was a Year, both there and in a Voyage which I made to Greenland.

Q. *From thence where did you go?*

A. To my Father's.

Q. *What did you do there?*

A. What

A. What my Father commanded me.

Q. How long did you stay with him?

A. Till the Year 1664. at which Time my Father and Mother died.

Q. Where were they buried?

A. In the aforesaid Burying-place of the Protestants.

Q. What did you do after their Death?

A. I remained Coasting there with a Vessel till 1667.

Q. After that, where did you go?

A. To the Islands of America.

Q. With whom?

A. With Monsieur Ozee Cornu, upon the Ship called *The Rencontre*, belonging to the American Company.

Q. What Religion was he of?

A. Of the Protestant Religion.

Q. How long was you with him? A. Five Months.

Q. What did you do afterwards?

A. I embarked on the Ship *Dorothy*, commanded by Captain *Thomas*, belonging to the aforesaid Company.

Q. Of what Religion was he?

A. Of the Protestant Religion.

Q. What Time did you stay with him? A. A Year.

Q. Where did you go after that?

A. I shipped my self as Pilot, on the Ship called the *St. Esprit*, commanded by Captain *Daniel Granat* of *Rochel*, bound for the Islands of America.

Q. Of what Religion was he?

A. Of the Protestant Religion.

Q. How long was you with him?

A. A Year; we returned to *Dunkirk*, and from *Dunkirk* to *Rochel*,

Q. What did you do afterwards?

A. I went on board the Ship called the *St. John* of *Nants*, commanded by Captain *John Heurtin*; we sailed to *Port Louis*, and having taken our lading of *Pilchards* there, we went to *Barcelona*, where we sold them; from thence we sailed for *Alicant*, to take a Cargo of *Soap* and *Pot-ashes*; and after six Months Voyage we returned to *Rochel*.

Q. What Religion was the Captain of?

A. Of the Protestant Religion.

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Q. What

Q. What did you do after your Return?

A. I staid some time at *Rochel*, to have my Ship refitted, which I was made Captain of; after which I sailed from *Rochel* to *Nants*, where I took my Lading of Wine and Brandy, which I carried to *Dunkirk*; from thence I sailed to *Port Louis*, where I took in a Cargo of Pilchards for *Barcelona*; from *Barcelona* I went to *Alicant*, where being loaden with Soap and Pot-ashes I went to *Roan*, and arrived there in *March 1672*, at which time the War was declared between *France* and *Holland*: From *Roan* I sailed to *Nants*, from *Nants* to *Malaga*, from *Malaga* to *Roan*, and from *Roan* to *Rochel*, and from *Rochel* to *Lisbon*, where I arrived in *May 1673*. At which time I shipt myself as Boatswain, on board the King's Ship, the *Apollo*, commanded by the Marquis de *Langeron*; some time after we returned to *Rochel*, and the King's Ships being disarmed, we were all discharged.

Q. What did you do then?

A. I staid in *Rochel*, where I was in a little time married.

Q. With whom?

A. With *Eliz. Menigaud*, Widow of *John Laurans*.

Q. After being married what did you do?

A. As married folks do.

Q. Have you any Children?

A. No.

Q. Had your Wife any Children by her first Husband?

A. Yes.

Q. Who are they?

A. *John*, *Francis*, *Andrew*, and *Elizabeth Laurans*.

Q. Have you any Relations by your wife's Side?

A. My Mother-in-law, *Mary Foret*, and some Sisters in Law.

Q. Of what Religion are they?

A. Of the Protestant Religion.

Q. How long did you stay in Rochel after being married?

A. Three Months; after which I sailed for *Lisbon*, and returned home in three Months time.

Q. What did you do after that?

A. I had my Ship fitted up, and sailed for the Islands of *America*, called *Guadaloupe* and *St. Christopher's*; where I unloaded, and loaded my Ship, and arrived at home the 5th of *June* 1675.

Q. *What did you do after your return home?*

A. I staid at *Rochel* three Months, and then sailed for the Island of *Fagal*; from *Fagal* I went to the Island of *Cayenne*, from *Cayenne* to the Island of *Martinico*, and in coming out from thence I was taken by two Privateers of *Curasaw*, who having kept me Prisoner a Month, afterwards set me on Shore, at the point of the Sands of *St. Christophers*: where I arrived on a *Friday*, and the *Sunday* following, at Night, I embarked on a Ship belonging to *Havre de Grace*, called *The Mermaid*, commanded by Captain *Misan*, who sailing northward about a hundred and twenty Leagues, his Ship sprung a Leak and sunk; we got into the Boat to the Number of thirty nine Persons, and were five Days without either Eating or Drinking: The first Land we made was *Porto Rico*, where we landed; we spent the Day in drinking of Water and eating of Oranges; at Night, for our Safety, we went into the Boat again, and anchored in the Bay, to pass away the Night, which proved very troublesome, because of the Wind and Rain, which lasted till Morning. The next Day it was resolved, that we should walk up into the Country, to seek for some Provisions, which we could no longer subsist without; four of us set out at Break of Day, being those who were the most healthy and able to undertake it. After having walked about three Leagues, we came to the House of one *Don Christopher*, who presently ordered some Victuals to be brought us. But when after eating we were for going away, he told us he could not let us go, and that he was obliged to carry us before the Governor, where accordingly we went about nine a Clock, the 12th of *April* 1676. The Governor ordered our Declarations to be taken in Writing, having for Interpreter a Father of the Order of *St. Dominick*,

who spake *French*; he ordered me afterwards to be carried to the *Corps de garde*, or Guard-House; where I was detained till the End of *August* 1677.

Q. *Where did you go then?*

A. There came into the Harbour one of the King of *Spain's* Ships, called the *St. Lawrance*, commanded by *Don Antonio Stinna*, who was Vice-Admiral of the *West-India* Squadron, on Board which they sent me, and he carried me to *Vera-Cruz*, in *New-Spain*; where we arrived at the latter End of *September*. I was pretended by the Captain to the King's Officers there, that they might give me the Charity Money which the King of *Spain* allows for the poor Prisoners. They told me I might seek to work for my Livelihood in the Town. I went then to a *Baker's* House, whom I agreed with to serve in the nature of a Journeyman, till the Flota shou'd go for *Spain*. I continued at his House till 1678, at which time a *Dutchman*, who lived also there, being taken very ill, they had a mind to pervert him, he answering them to all their questions, *Ich canniet Verstaen*, they desired me to explain what they said to him; to which Proposition I answered, I could not comply, because of my being of the same Religion that he was of: They told me, that that Religion had been reformed and composed by ill Persons, and for to please Libertines, and that the *Pope* was the Vicar of *Jesus Christ*; to which I answered, That I had never heard our Ministers preach any thing else but the Gospel, with strict Orders to follow what our Saviour had commanded us; and that as to the *Pope*, I acknowledged him not as a Vicar of *Jesus Christ*. The 17th of *December*, 1678, the Holy Sacrament being carried through the Street about nine o'Clock, I met it, and would not kneel; and at ten I was, by your Order, taken up and carried Prisoner to the House of *Don Pedro Estrada*, where I staid a Fortnight with my Feet in the Stocks, having very little Victuals brought me every four and twenty Hours: When your second Order came, I was taken out of
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that Prison, being very weak for want of Victuals, and they having clapt a pair of Irons upon my Legs, I was carried out of Town in a Coach, and there delivered to *Nicholas le Noir* of *St. John de los Tainne*, who set me on Horseback; at Night they hand-cust me; and in this Condition I was delivered into your Hands like a Murderer.

Q. Why would you not kneel?

A. Because of my having read in the Holy Scripture, that the greatest Punishment which God ever inflicted upon his People, was upon the account of Idolatry; and that *Tobit* hid himself to avoid kneeling before *Baal*.

He that took my Declaration was called *Don Martin de Sotto y Gusman*: He proposed to me, that I should abjure my Religion; I answered him, I could not, nor would not do it: He said, you shall then stay in this Country: I answered him, I believed not: Upon which he grew very angry, and said, he would have me burnt.

After this I was sent back to my private Prison, where I saw no other Person but him that used to bring me my Victuals. Every Morning when he came he said, *Praise be to the Holy Sacrament of the Altar*, and the same in the Evening when he brought my Supper. If I answered him nothing, he complained that I was insolent. My Answer was generally, *Praised be our Lord Jesus Christ*, and sometimes, *Praised be God*: They brought me a Candle every other Day, and I had one hundred and eighty two left when I came out that I had not used. The *Fiscal*, who is a sort of a Judge, visited me every *Saturday* during five Months, endeavouring to convert, or rather pervert me. He always asked me at his coming in, how it went with me; and I answered him, very badly in this solitary and melancholy place. At the five Months End I asked him for a Book. What Book? said he. I answered him, I would gladly have one that was written by *Louis de Grenade*, about the Christian Belief:

He sent it me, and I read it: About a Fortnight after, he sent for it again, and in this manner I passed six Months. I resolved never to ask to be carried before the Tribunal. They gave me Victuals which made me distracted, and heated me to that degree, that my Head was ready to split with pain: I lost my Stomach entirely, could sleep neither Night nor Day. I had the Piles, which were caused by that excessive Heat of Body which the Victuals had put me in: In fine, I would have given my Life for a Farthing: At three Months End I was as dry as a Board; I could lie neither upon my Back nor Sides; my Body was so lean and empty that it seemed a Lanthorn, and I talked to my self like a Parrot; this lasted to the Year's End, at which time I was carried before the Tribunal. The Fiscal produced his Accusations against me; in which he charged me with all the Evil that a Man can possibly be thought to be guilty of; to which I answered the best I could during five or six Days.

Accused, Of having been of the *Roman Religion*, and that in *England* and *Holland* I had been persuaded to embrace the bad Religion I am now of.

I answered, That the Oath which I had taken, of my having been always of the Protestant Religion, was true; and that if they could prove that ever I had apostatized, I was ready to submit to the utmost Rigour of Justice.

Accused, Of being guilty of enormous Crimes, for which I had deserved Punishment.

I declared and told the Fiscal, That I was a *French* Man, and that if I had committed any Robbery, or other Crime in *France*, I thought that Justice was so strictly administered there, that I should scarce have escaped without Punishment; and that if I had killed some *Spaniards* whilst at War with *France*, the more the better; but that this was nothing to the Matter in hand, and for which I was brought there, and that as to the rest, (that is, the other too usual Crimes) if he should put in Prison any of those Men whom he could think

think the best Livers, and reckoned the most honest, and there accuse them of having committed Crimes against the Commandments of God, he should hardly find one that would swear himself not guilty : And that he might by himself know the Frailty of our Nature, which prompts us to Evil, and keeps us from doing that which is good.

Questioned, Why I had a *Psalm Book*, and whether it was not to teach the Doctrines of my cursed Sect to others, it being forbidden to read the Holy Scripture in the vulgar Tongue *.

I answered,

* “ Here I can’t well omit, giving a brief historical Account of that famous *Bull*, or *Constitution* of the late Pope call’d *Unigenitus*, which has made so much Noise in the World, but which is too little understood and regarded, in a Matter, that all who reverence and esteem the written Gospel of Christ, are highly concern’d in.

“ The Design of the Pope’s *Bull*, publish’d *Anno Dom. 1713.* was to condemn a great number of Propositions, contain’d in a Book, publish’d by Father *Quesnell*, Entitul’d.” *The New-Testament, with Moral Reflections upon every Verse, &c. Or, an Abridgment of the Morality of the Gospel, the Acts of the Apostles, the Epistles of St. Paul, the Canonical Epistles, and the Revelations ; Or, Christian Sentiments on the Texts of the Holy Books.* “ Out of this Book of Father *Quesnell*’s, the Pope has call’d out One Hundred and One Propositions, and pass’d that severe Censure upon them, which I shall hereafter mention. Most of these Propositions express the common Sentiments of those call’d *Jansenists*, relating to the Efficacy of Divine Grace, Some to the Invalidity of unjust Excommunications. And one to the practice of making Oath, so common in the Church. “ These Propositions I shall not at present concern myself

I answered, That I had this Book for to comfort me ; and that if in *Spain* and at *Rome* it was forbidden to

“ self about, as having no particular Reference to my
 “ present Purpose, which is only to take Notice of those
 “ Propositions in Father *Quesnell's* Book, that relate
 “ to the Reading of the Holy Scriptures, and which
 “ the Pope in this *Bull* has thought fit to Condemn.
 “ And they are Verbatim, these that follow.

Prop. 79. 'Tis profitable and necessary in all Times, all Places, and for all sorts of Persons to Study and know the Spirit, Piety and Mysteries of the Holy Scriptures.

Prop. 80. The Reading of the Holy Scriptures is for all.

Prop. 81. The Sacred Obscurity of the Word of God, is no Reason for the Laity to dispense with themselves in the Obligation of Reading it.

Prop. 82. The Lord's Day must be Sanctify'd by Christians with the Reading of pious Book, and above all of the Holy Scriptures. It's Mischievous to think of withdrawing a Christian from the Reading thereof.

Prop. 83. It's an Illusion to persuade one's self, that the Knowledge of the Mysteries of Religion must not be imparted to Women, by Reading of the Sacred Books. The abuse of Scripture and Heresies are not sprung from the Simplicity of Women, but from the proud Knowledge of Men.

Prop. 84. To snatch the New Testament out of the Hands of Christians, or to keep it Shut to them, by depriving them of the Means of understanding it, is to Shut unto them the Mouth of Christ.

Prop. 85. To forbid Christians the Reading the Holy Scriptures, especially of the Gospel, is to forbid the use of Light, to the Children of Light, and to make them suffer a sort of Excommunication.

On

to read the Holy Scripture, the Ministers of our Religion acted quite contrary; for they commanded the reading

On these Propositions (among the rest) the Pope passes his Censure in the following Words.

“ Wherefore having heard the Judgment of the Cardinals, and other Divines aforesaid, which they deliver’d to us, both in Word and Writing, and having specially implor’d the Assistance of Divine Light, by appointing private, and also publick Prayers for that End, We do by this our unalterable Constitution, Declare, Condemn and Reject respectively, *All* and *Every One* of the Propositions aforesaid, as False; Captious; Sounding ill in, and Offensive to pious Ears; Scandalous; Pernicious; Rash; Injurious to the Church and her Practice; Contumelious, not only to the Church but to the State; Seditious; Wicked; Blasphemous; Suspected of Heresy; and also favouring of Hereticks, Heresies and Schism too; Erroneous; bordering upon Heresy; and in fine also, Heretical, &c.

“ And in this Constitution, he Commands the faithful of both Sexes, that they presume not to Hold, Teach, or Preach otherwise concerning these Propositions, then is contain’d in this Constitution. Inasmuch, as whoever shall Teach, Defend or Publish them, or any of them, Joyntly or Severally, or shall treat of them by way of Dispute, Publick or Private (unless to impugn them) shall, *ipso facto*, without any other Declaration, incur the Church-Censures, and be obnoxious to other Penaltys appointed by Law, against such Delinquents. He farther forbids the printing of the said Book of Father *Quesnell’s*, and forbids every one of the Faithful the Reading, Transcribing, Keeping or Using it [The most effectual way of Confuting it] under the pain of Excommunication, to be incurr’d, *ipso facto*. He further requires

reading of it as the Apostles had done, saying, *Enquire diligently in the Scriptures, &c.* and that my Design was not to preach either for or against their Religion.

Accused, That a Book was found upon me, called, *The Life of Ruyster*, a Heretick, and questioned, whether it was to shew the Honesty of those of my Religion.

I answered, That I had that Book to read, and consider the Life and Fortune of that great Captain of illustrious Memory, and not for Matter of Religion.

Accused, That being reading in a *Spanish* Book called, *Ramilleto de Flores*, i. e. a Nosegay, in which is the *Lord's-Prayer*, and Prayers to our Lady the Mother of God, it being asked me whether those Pray-

“ quires his Venerable Brethren, Patriarchs, Arch-
 “ bishops, Bishops, and other Ordinary, and also the
 “ Inquisitors of Heresy, that by all Means they re-
 “ strain and reduce whosoever shall Contradict or Re-
 “ bel against this Constitution, by the Penalties and
 “ Censures aforesaid, and the other Remedies of Law,
 “ and Fact, even by calling in (if need be) the Assis-
 “ tance of the Secular Power.

And he thus concludes this remarkable *Bull*, “ Let
 “ no one then infringe or audaciously oppose this our
 “ Declaration, Condemnation, Prohibition, and Inter-
 “ dict; And if any one presumes to attempt this, Let
 “ him know that he shall Incurr the Indignation of
 “ Almighty God, and that of his Blessed Apostles
 “ *Peter and Paul*. Given at *Rome* at *St. Mary Major's*,
 “ in the Year of our Lord, 1713, the 6th, before the
 “ Ides of September, and the 13th, Year of our Pontifi-
 “ cate.

J. Card. Prodatarius

F. Oliverius.

Visa de Curia L. Sorgardus.

Regist'ed in the Office of the Briefs,

L. Martinetti.

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ers were good, I had answered, That those to God were good, but that the others were not made use of in our Religion: Leading, or endeavouring by this to lead, people from the right into the wrong Way.

I answered, That at my Mistress *Mary de Pinas's* House, there was a little Boy whose Name was *Timothée*, whom I carried often to School; that one Day having taken his Book, and reading in it before his Godmother, she had asked me the same Question as the Fiscal had reported, and that I made her the Answer which I was now accused of.

Accused, That a Priest having asked me why I did not go to Mass, I had answer'd him that I did not eat Masses, despising thereby the Holy Sacrament of the Altar.

I answered, That it was true, that a Priest having bid me go to Mass, I had answer'd him that I did not eat Masses, without any Design of reflecting on the Service of the Mass.

Accused, That having been desired to wear a pair of Beads, to pray with them to the Mother of God, I had answered, that I did not pray to God by Tale, but as often as he inspired me to do it.

I answered, That it was true, and that I had some Knowledge that it was not long since that Way of praying was practis'd.

Accused, That having seen the Holy Sacrament go by, I had not paid to it the Homage and Respect due to its Divinity, caused thereby great Scandal.

I answered, That it was true, that the Sacrament of the *Romish* Church had passed by, and that I had not paid Homage to it, looking upon it as a sort of Idolatry, and not to cause Scandal.

Accused, Of having contradicted the Honour due to the *Pope of Rome*, denying the Authority given him by our Saviour Jesus Christ.

I answered, That it was true, that I had always heard our Ministers preach, that the Pope was not the Vicar of Jesus Christ.

Accused,

Accused, That having asked me why I had no Images to pray to, at least that of my patron St *Lewis*, I had answered, that it was a sort of Idolatry, and that in what place soever one was hid to pray, God knew the Heart.

I answered, That this was true, and that it was what I had often heard and read, and that our Saviour said, *Come to me all ye that are heavy laden, and I shall give you rest*; and what else I could think of upon that Subject.

At every Article the chief Inquisitor said always, Let us write it down. After having answered to all the Accusations laid against me, this not satisfying the Fiscal and the Holy Tribunal, they accused me of having deceived the Holy Office, and demanded that I should be put to the ordinary and extraordinary Torture, to make me confess. To which I answered, that they ought to be satisfied with the Torture which they had made me suffer in Prison, by the bad Victuals which had been given me by their Order. After this they sent me back to my private Prison, and I was no longer under the Fiscal's Jurisdiction.

The chief Inquisitor visited me every *Saturday* during three Months, pressing me every Time to abjure my Religion; but I would neither hearken or obey his urging Sollicitations. They proceeded then to give me such violent sort of Victuals, which turned my Head and Brains in such a manner, that I knew not what I either did or said; insomuch that in one of these Fits I had like to have thrown myself out of a Window. This lasted a whole Year, during which I pulled to pieces a pair of Silk-Stockings, which I had and with the Silk and some of the Boards of my Bed, I contrived a sort of a Harp, which I having been heard to play upon, they took it from me: After this I contriv'd another way how to divert myself, and pass away the Time; I undid another pair of Stockings which I had with me, and with part of the Worsted, made myself a Cap, and with the rest of it
I made

I made Galloon. I made a sort of Needles, to weave my Cap with, out of some Boards of my Bed, which I cut out with a piece of the Lock of my Trunk, having sharpened it for that purpose upon Bricks. Some Days I made almost three Yards of Galloon, and then undid it again, and so on, to divert my melancholy Thoughts.

The second Year being at an end, they carried me before the Tribunal, where instead of seeing the Inquisitor and the Fiscal, as I had before, I found a great many Ecclesiasticks and Lawyers.

A Jesuit, who was the nearest to me, begun to speak, and bestowed on me the Title of Brother; telling me, that God had made use of all these Ways to open my Eyes, and had brought me into their Power for the Salvation of my Soul.

I answered him, That it had been God's Will to let all these Punishments and Afflictions fall upon me, in order to awaken me, and to make me consider the many Sins which I had committed against his Divine Majesty, and to try in a greater Measure the Resolution and Constancy which I had shewn, at the same Time that others had abjured their Religion, for the sake of some Conveniencies of this World, and not out of a Persuasion of their being in the Wrong; and that I prayed God to fortify me in this terrible Trial. He repeated then several Passages of the Holy Scripture, which he pretended made against me.

After this, another begun his Discourse, and said, Is it possible, my Son, that your Heart can be so hardened, as not to consider the Wonders of God, who has brought you before the Holy Tribunal, that you might therein find the Salvation of your Soul? After which he brought the Parable of the Vineyard, and said, That God had sent to seek for Labourers for his Vineyard both in the Morning, Noon, and Evening; and several other Things which I am not capable of forming into a Discourse, and which it's impossible for me to relate in the same Stile.

To this I answered, Your Reverence will forgive me if I speak here my Sentiments, this Tribunal having granted me the Liberty of speaking; Therefore, I say, that our Saviour Jesus Christ called the People to him by his preaching and admonishing of them, and that he never made use of secret Prisons, Fetters, &c. That his Deputy St. *Peter* seeked not for false Witnesses to make those perish that would not obey him. And that St. *John the Baptist*, by his exemplary Virtues called the People to him. That after all, I should make no Distinction between my abjuring before *Mahomet*, if I were in the *Turks* Power, and the doing of it before this Tribunal on this Occasion. That if I had offended and sinned by my not kneeling before a Thing which I could not believe in, they ought to have reprehended me in a brotherly manner, but not to use violent means for it; for I knew very well, that when our Saviour made his Entry into *Jerusalem*, some did cut Branches or Boughs of Trees, and strewed the Ground with them; others spread their Garments in the Way, but that doubtless they had not all paid that Respect and Homage to him; and that I never found in the Gospel, that our Saviour had made use of any hard Means or Punishments to bring the People to him; but rather of the Benignity and Tenderneis of a Father towards his Children.

The others begun to talk, and run down the Protestant Religion, saying, That it had been invented by one *Calvin*, who was a very ill Man, and had been whipt, &c. To which I answered, That I knew of no such Religion as the Religion of *Calvin*, but that my Religion was that of Christ.

They went on with their Discourses, and called me blind, and said, That I was an ill Man to be thus rebellious to the Will of God. I defended myself as well as I could, saying, That if my Religion had not been from God, I had long since been overpowered by the Violences and ill Treatments which I had suffered in the Prisons, and especially in the secret one:
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Moreover, that I believed I was in the right Way, and that this was my Hope; assuring all those Doctors, of my firm Resolution to die, rather than to commit so base a Thing, and of the Hope which I conceived from so glorious a Death, instead of a shameful Remorse during my Life-time, desiring them, if they thought fit, to proceed to the Execution of my Body; to which they answered, in due Time.

They named to me four Attornies, and bid me to chuse one to defend my Cause. I told them, how can one of your Members defend me; seeing that I act against your own Will and Pleasure? I will have, said I, no other Advocate here to defend my Cause but our Saviour Jesus Christ, whom I beseech to strengthen me by his holy Spirit against all these Temptations.

They again bid me to do it: I named one, who presently begun to argue with me after the Lawyer's Way; representing to me, by a great many fine Words, the Goodness and Charity of the Holy Tribunal, in condescending and offering to receive and forgive me; but that instead of taking hold of this happy Opportunity to save both my Body and Soul, I still continued obstinately and blindly to run on to my entire Ruin both here and hereafter. I told him he preached in vain: After which he desisted from my Cause, and I begged to die.

After all this they sent me back again to my secret Prison, where I immediately kneeled down, returning God most hearty Thanks for his Assistance in my past Trials, begging at the same time the Continuance of it in those which I was likely still to undergo; after which I sung a Psalm.

The chief Inquisitor, *Don Juan de Miel*, came to visit me every *Saturday*, and always asked me how I did. I generally answered him, as well as I could in this Place. Do you want any thing, said he? I told him Yes, I want the Patience of *Job*, the Virtue of *Joseph*, the Wisdom of *Solomon*, the Resolution of *Tobit*, the Repentance of *David*, Justice from your Tri-

bunal, and a quick Expedition. He answered me, That as soon as the Verification was made, I should have Justice done me.

In this manner did I pass the third Year, being pretty well used in the Beginning; but afterwards they gave me such unwholsome Food, that it brought upon me a violent and continual Looseness, which lasted between three and four Months; and I became as lean and as dry as a Red-herring. I sung, cried, and fought with the Fiscal, as if he had been with me, telling him that he was worse than an Infidel. However I escaped these three Years without falling Sick: I was troubled with the Tooth-ach, and I had one pulled out.

The fourth and last Year passed with very little Solicitation from my Enemies the Inquisitors, but with great Torments, caused by the bad Victuals which were given me during five Months.

In the Month of *November*, they carried me before the Tribunal; where the first Inquisitor said to me, By virtue of the Oath which you have taken of speaking the Truth, I command you to tell me whether you continue in the same Mind and Sentiments as before. I answered, Yes I did, with Tears in my Eyes, believing that the Time of my Death was at hand. After which my Sentence was read in these Words, *viz.*

We have found that we ought to condemn, and we do by this actually condemn the aforesaid *Louis Rame*, to be banished out of this Kingdom of *New-Spain*, and to that effect he shall be delivered into the Officer of War's Hands, and put into the Royal Prison.

This Royal Prison was formerly the Palace of the great *Montezuma*, when he was Emperor of *Mexico*. After the Sentence being read, the first Inquisitor said to me, Do you promise by the Oath you have taken, not to divulge any Thing of what has been done or said to you here, under the Penalty of two hundred Lashes? To which I answered, That whilst I continued in the Dominions of the King of *Spain*, I would

would say nothing of it ; but that when I should come to *France*, I must of Necessity tell it ; because it would be asked me where and how I had been all this while : And upon this they made me take a fresh Oath.

After this they carried me into another Prison in the first Court, from whence I could see the People that walk'd in the Street, and they gave me good Victuals during seven or eight Days ; in which Time my Sight became stronger, having almost lost it before through the ill Food which they had given me. I was then carried into the aforesaid Royal prison : As soon as I came there, they clapt Fetters upon my Legs. The next *Sunday* after, at the Mass-Time, for which purpose there is a Chapel in the said Prison, all the Prisoners were brought out of the Dungeons and other Places, and carried into a great Hall joining to the said Chapel. When the Goaler came to me, I told him, That none of my Religion did go to Mass. He gave Notice of it to the Tribunal, and I was put in a Room by myself, as if they feared that I should breed an Infection ; where I remained during three Months, very ill used. The Viceroy with all the Judges came to visit the Prisons at *Christmas* : I beg'd of him that I might have some Ease from the Hardships I endured, telling him at the same time how much I had suffered, and the extream Want of Necessaries I was now brought to.

After this I was transfered from the Royal prison to *Miscovac*, which is a Village about four or five Miles from *Mexico* : I was put there in a Manufacture of Cloth, which is the place where all the Thieves and Malefactors which are condemned by the Justice, are bought and sold. During my stay there, on the Eve of *St. Rocq*, they gave us all our Tasks for the next Day ; but a Fire happened that Night in our Work-House, which was attributed to the Displeasure of *St. Rocq* ; because they had designed to make us work on that Festival : Upon this they brought immediately *St.*

Rocq in Proceſſion to our Houſe, and ſaid a Maſs to him to appeaſe him.

One *Thomas* of *Plymouth*, whoſe Sirname I cannot remember, turned *Roman* Catholick, upon which he was re-baptized, and took for his Godfather the Maſter of the Manufacture; after the Ceremony being over, they ſent him to give an account of his Converſion, or rather Perverſion, to the Tribunal. I gave him a Letter, by which I complained of the ill Uſage I had met with, and of being detained ſo long, as alſo of my being brought thither by order of the Tribunal; deſiring that if they were reſolved to make me end my Days in this Country, they would at leaſt let me have the neceſſary Clothes and Victuals: I received the following Answer, *viz.*

I have ſeen Mr. *Louis Rame's* Letter, by which I find that he is in the Manufacture. I underſtood that he was on his way for *Spain*; but as it is not ſo, he muſt preſent a petition to *Don Jacinto de Valgue y-Campoſana*, Preſident of the Criminal-Affairs, which I did.

On the Holy Days, called *Of the Mother of God*, there are People which go masked into the Churches, and there dance before the Altars.

From this Manufacture I was carried back into the Royal priſon, where I continued fix Months longer with Fetters on.

In the Holy Week many People go to the Churches with Masks on, and whip themſelves ſeverely through the Streets, their Backs being naked; inſomuch that ſome of them are all over Blood; and theſe they call Penitents. They carry at the ſame time in Proceſſion the Image of a Man, which they call the *Sancto Chriſto* of *Nazareth*, and every Day they give it a new Name. They carry alſo in the ſaid Proceſſion the Figure of a Woman, to whom they give the Title of the *Mother of God*; and there are masked Men which go along dancing and making a thouſand ridiculous Geſtures

before

before these Images. These Men are dressed with Clothes of all Colours like Harlequin ; and some have long Tails hanging behind them * These, they say, repreient some Jews, which, they pretend, are born after this manner ; because of their descending from the Executioner who crucified our Saviour Jesus Christ. The same Ceremony is practis'd on the Day called *Corpus Christi*

After these six Months they took me out of the Prison, and set me on a Mule, to carry me to *Vera-Cruz*, having two Guards along with me, and Fetters on which weighed at least five and twenty pound : They made me get up and down with all this weight, and the Mule was so vicious and full of Tricks, that I believe they gave it me in hopes that she would break my Neck. About this time I had the News of *Don Martin de Soto* the Inquisitor's being dead ; it was him that had threatned to have me burnt.

At my Arrival in the Prison of *Vera Cruz*, they took my Fetters off, and put me in a Dungeon, without giving me any thing of what the King of *Spain* allows for the Prisoners : However, I lived pretty well ; for the Master whom I had served here formerly, sent me every Day a pound of Bread, and the Vicar or Lecturer of the place, who thought to gain more upon me than the Inquisitor had been able to do, came to visit me twice a Week, and gave me always Money to buy Necessaries.

There was one hundred and eight Buccaneers taken at *Tanpicq*, amongst whom were fourteen Officers, which were brought to *Vera-Cruz* to have their Pro-

* Here, *Garnet's Straws*, and *Becket's Bones and Hair*, For murd'ring whom, some Tails are said to wear ; As learned *Capgrave* does record their Fate, And faithful *British Histories* relate.

Oldham. Sat.

cesses

cesses made them; they were all condemned to be strangled, each of them at a Stake: Upon their Arrival I was lock'd up, that I might not speak to them: They were sollicitated, during some Days, to abjure their Religion; but finding that they would not do it, they were carried to the place of Execution the 20th of June. Five of them died without abjuring, but nine demanded to be brought back to Prison to change their Religion: They were accordingly brought back, after which they were ordered to wash themselves, and had every one a clean Shirt given them; having shifted themselves, they ordered them to chuse God-fathers, and the next Day they were rebaptized. They were very much made of, and did eat and drink very heartily, believing themselves sure of their Lives; but the Night following they were ordered to remember their Abjuration, and to do the Acts of *Roman Catholics*; and the next Day there was a great Dinner prepared, where I was invited, and sat at the upper End of the Table, between the Major and the Vicar. I had then a vast long Beard on, for which Reason some of the Company called me the *Papas*, which is a Name they give to grave and learned Old Men. They were extream civil to me, and the Major desired me to have my Beard shaved off, which I instantly complied with. The Entertainment being over, the pretended good Christians were carried to the place of Execution, without any farther Notice given them, and eight of them were actually executed *. In the
strangling

* Whether their Executions are perform'd at *Mexico* in the same manner as at *Lisbon*, I'm uncertain, but the following Account of an Execution which Dr. *Geddes* himself saw when at that place, may not be improperly inserted here. His words are these: " The Prison-
ers are no sooner in the Hands of the Civil Magistrate,
than they are loaded with Chains, before the Eyes
of

strangling of the ninth, called *John Morgan*, born at *Barbadoes*, whom his Godfather had a mind to save, because

“ of the Inquisitors; and being carried first to the secular Jail, are, within an Hour or two, brought from thence, before the Lord Chief Justice, who, without knowing any thing of their particular Crimes, or of the Evidence that was against them, asks them, one by one, *In what Religion they do intend to die?* If they answer, That will die in the Communion of the Church of *Rome*, they are condemned by him, *To be carried forthwith to the place of Execution, and there to be first strangled, and afterwards burnt to Ashes.* But if they say, *They will die in the Protestant, or in any other Faith that is contrary to the Roman,* they are then sentenced by him, *To be carried forthwith to the place of Execution, and there to be burnt alive.*

“ At the place of Execution, which at *Lisbon* is the *Ribera*, there are so many Stakes set up-as there are Prisoners to be burnt, with a good Quantity of dry Furz about them. *The Stakes of the professed*, as the Inquisitors call them, may be about four Yards high, and have a small Board, whereon the Prisoner is to be seated, within half a Yard of the Top. The Negative and Relapsed being first strangled and burnt, the professed go up a Ladder, betwixt the two Jesuits, which have attended them all Day; and when they are come even with the foremention'd Board, they turn about to the People, and the Jesuits spend near a quarter of an Hour in exhorting the *professed* to be reconciled to the Church of *Rome*; which, if they refuse to be, the Jesuits come down, and the Executioner ascends, and having turned the *professed* off the Ladder upon the Seat, and chained their Bodies close to the Stake, he leaves them; and the Jesuits go up to them a second Time, to renew
“ their

because of his being a very fine Man, and Captain of a Company of Soldiers, in which Post he had been very

“ their Exhortation to them, and at parting tell them,
 “ *That they leave them to the Devil, who is standing at*
 “ *their Elbow to receive their Souls, and carry them*
 “ *with him into the Flames of Hell-fire, so soon as they are*
 “ *out of their Bodies.* Upon this a great Shout is raised, and as soon as the Jesuits are off the Ladders, the
 “ Cry is, *Let the Dogs Beards, let the Dogs Beards be*
 “ *made;* which is done by thrusting flaming Furzes,
 “ fastened to a long Pole, against their Faces. And
 “ this Inhumanity is commonly continued until their
 “ Faces are burnt to a Coal, and is always accompanied
 “ with such loud Acclamations of Joy, as are not
 “ to be heard upon any other Occasion; a Bull Feast,
 “ or a Farce, being dull Entertainments, to the using
 “ a *professed Heretick* thus inhumanly.

“ *The professed Beards having been thus made,* or
 “ trimm'd, as they call it in Jollity, Fire is set to the
 “ Furz, which are at the Bottom of the Stake, and
 “ above which the *Professed* are chained so high, that
 “ the Top of the Flame seldom reaches higher than
 “ the Seat they sit on; and if there happens to be a
 “ Wind, to which that place is much exposed, it seldom
 “ reaches so high as their Knees: So that though,
 “ if there be a Calm, the *Professed* are commonly dead
 “ in about half an Hour after the Furz is set on Fire;
 “ yet, if the Weather prove windy, they are not after
 “ that dead in an Hour and a half, or two Hours,
 “ and so are really roasted, and not burnt to Death.
 “ But though, out of Hell, there cannot possibly be a
 “ more lamentable Spectacle than this, being joined
 “ with the Sufferers (so long as they are able to speak)
 “ crying out, *Mercy for the Love of God;* yet it is
 “ beheld by People of both Sexes, and all Ages, with
 “ such Transports of Joy and Satisfaction, as are not
 “ on any other Occasion to be met with.

merciful.

merciful and kind to the Prisoners of *Tanpicq*, three Ropes broke about his Neck, and after the third time, he was taken up and put into a Coach which the Jesuits had there, and carried to their Convent. They gave out, that he had seen the *Virgin Mary*, and that he never believed he should die: And they came to tell me this Story.

Some time after there came to Town a Father of the Mission, as they call them, which are those that are sent from *Spain* to preach to the *Indians*, and to convert them; this Man was look'd upon as a Saint; he used to preach all Day in the Churches, and at Night in the Streets. I was told that he had been raised several times from out of his Pulpit while he preached, and that God, through his Divine Bounty to Mankind, had been pleased to continue him in his Post, and not to take him up into Heaven. This said Father came to the Prison where I was, and after speaking a few Words to me, fell a conjuring the Devil to come out of me; upon which I told him, I did not know any thing of my being possesst: He went away, and I remained in my Prison till the Month of *November*.

It was said at *Vera-Cruz*, that they had seen near the Sun two *Ostias*, (which is the Name they give to the Wafer used by the *Roman* Catholicks for the Sacrament, after Consecration) that had been lost when the *Buccaneers* plundered that Place; and I myself saw some *Spaniards* staring in a Looking-Glass set in the Sun to see it.

Some Days after there came from *Mexico* five *English* Prisoners, who had made their Escape from the Manufacture of Cloth, and had gone as far as the old *Vera-Cruz*, which is about fifteen Miles distance from the new one; they were seized there and brought to Prison, and put in the Stocks: And one *Juan Corse*, Captain of a *Spanish* Half-Galley, came there and cut all their Throats, without any farther Process or Notice given them.

Don Pedro de Estrada and the Vicar, who had used me so ill, died in the Hands of the *Buccaneers*. They give here Liberty to the Slaves of assembling themselves in a certain Place, where they use to dance and be merry; but this is only upon *Sundays* and *Holy-Days*; and to obtain this Favour, they must each of them pay half a Ryal, which is about Three-pence Half-penny, which is laid out in Masses to the *Virgin Mary*.

I proceed now to give an Account of my Journey from the *Vera-Cruz* to *Mexico*, in the Month of *Jan*. Having set out, as already mentioned, and travelling about four and twenty Miles a Day, the first Town we came to met was *Jaslappe*; before we came to it we saw a Chappel, which is called *las Animas*, i. e. *All-Souls*: In the Front of which, as likewise in the Insides, there are tall Figures painted on the Stone; they are painted exactly as the *Spaniards* are dressed, with long Swords by their Sides, and Daggers on, and with long Mustacho's, or Whiskers: Most of the Carriers, when their Mules are out of Order, do vow or recommend them to the *Animas*, and if they recover, they esteem them the better for it, and make a Present to the *Animas*. *Jaslappe* is in a fruitful and pleasant Country; the People lie here in their Gardens, and the Climate is mighty temperate.

After leaving this place, we went up a great and steep Mountain, called; *El Soldado*, i. e. the *Soldier* it is of a very difficult Ascent, and the Way is so bad, that there is no going up in rainy Weather: In continuing our Journey to *Mexico*, we came to a Town called *St. John de los Sanos*; there are *Salinas* near this place, where they make Salt with the Water of a great Lake, which is as salt as Sea Water. All the Country hereabouts is extream pleasant and fruitful, and abounds both in *European* and *Indian* Wheat, which they call *Maiz*, and their Harvest is at *Christmas*.

Near *Mexico*, there is a Fountain or Spring which comes out of a Mountain through some Minerals: The
Water

Water of it is very hot and wholesome. They say that the *Virgin Mary* appeared in this place to an *Indian*, and told him of this Spring, and the Virtues thereof; the *Indian* came and told it to the Arch-bishop, who would not believe him; some time after she appeared again to the same *Indian*, and spoke to him as before; he answered her, that he had done as she had ordered him, but that they would not believe him; upon which she gathered some *Roses* where there never had been any before, and put them in the *Indian's Manta*, which is a sort of a thing like a Blanket, which the Natives wrap themselves in; he went then to the Arch-bishop, and told him, that he had again seen our Lady: They told him he was mad; but the *Indian*, to prove the Truth of what he said, opened his *Manta* and shewed the *Roses* which she had put in it: And upon this a Chapel was immediately built on that Place, which I saw as I went by; but it is nothing in comparison to the Church which is built at the Foot of the Mountain, which indeed is extream magnificent, having therein Golden and Silver Lamps, Images, Candle ticks, &c. to the value of above a Million of pieces of Eight, besides an innumerable Quantity of Pearls, Emeralds, and other precious Stones. This Church is called *Our Lady of Guadalupe*, and stands about three Miles from *Mexico*; and he is not reckoned a good Christian who does not go to Devotion there every *Saturday*: And there are a great many Crutches, &c. left there, as they tell you, by People who, being Lame when they came there, were cured by our Lady, and enabled to return home without Help, &c.

In my Return to the *Vera-Cruz*, we staid one Night in a little Town called *St. Martin*, where they have two Harvests or Crops every Year: The plain is watered by a little River which comes out of the aforesaid Mountain. All this Country is extream fine and good, and the Climate very temperate; it doth abound with all manner of Cattle. The *Spaniards* would

starve here, were it not for the *Indians* that cultivate the Ground.

From thence we came to the *Vera-Cruz*, where abundance of valiant *Spaniards* do inhabit; there are above two thousand of them here, besides three hundred Soldiers in Garrison; yet they very tamely suffered the Town to be taken by six hundred *Buccaneers* of all Nations.

Some Days after my Arrival here, I was conducted to the Key by several Soldiers, who put me in a Boat which carried me on Board of a Ship bound for the *Havana*: In two and twenty Days time we got in sight of that Harbour, but the Wind turning on a sudden to the *North*, we were very near being cast a-shore on the Coast; and the Sea was so very high, that the Waves washed us quite over several Times; however, God be thanked, we got in, and the *Spaniards* went immediately, wet as they were, and barefooted, to a Chapel called the *Sancto Christo* of good Voyage, and carried with them the Money which they had promised, during the Storm, for a Mass, in case of good Success and Deliverance. The Captain's Name was *Don Gregoris Arival*, who had his Family at *Triano* near *Seville*.

My Captain, as soon as the Mass was over, went to the Governor of the *Havana*, and gave him the Orders relating to the Prisoners, which were, that he should send us to *Spain*; I was led to the Prison by half a dozen Soldiers, where I remained during six Months, being treated very ill; for they did not give me the King of *Spain's* Allowance for the poor Prisoners: The Curate of *Matamanos* came often to visit me, exhorting me every time to abjure my Religion, thinking to meet with better Success than all the rest; but I told him, as I had done to all my other Persecutors, that I would never do it. The other Prisoners, that were with me, went to work every Day to the building of a new Town, but I was kept a close Prison-

At

At last the *Flota* came into that Harbour to join some Register-Ships from *St. Domingo*, *Campesche*, *Cartagena*, and other Places; and after they had victualled their Ships, and taken in Water for their Voyage to *Spain*, I was taken out of the Prison, to be carried on Board of a *Dutch* built Ship, formerly called *The Tromp*, which the *Spaniards* having bought, re-baptized and called her *The St. Joseph*; for you must know, that they baptize a Ship as if it were a Child. But the Ships not sailing that Day, I was put in the Stocks, and continued in them all that Night; this was the last Favour I received from the *Spaniards* in *America*. The next Morning I was carried on Board, and we sailed out of the Harbour, taking our Course towards the Canal of *Bahama*, in our Way for *Spain*.

When the Wind is high, and there appears little Lights, caused by the Winds, which the *Spaniards* call *St. Helme's Fire*, then the Chaplain of the Ship carries a Box about, and desires every one to give something towards a Mass to *St. Helme*; and those that have no Ready Money, promise something, and whatever they promise for such Uses is punctually paid at their Arrival, preferably to whatever they may owe. It is almost impossible for a Protestant to withstand their continual Importunities; and if such a one should fall sick and die amongst them, he must certainly lose his Soul and all his Effects.

In fine, after two Months and an half's sailing, we came within sight of the Coast of *Spain*, and sailed along pretty near the Shore, the Wind being very favourable; when we came near the River of *St. Lucar*, there is a Chappel called *Our Lady of Regla*, which we saluted with all our Guns; this the *Spaniards* do as a Thanksgiving for their good Voyage and safe Return; and indeed it's all of a Piece with the rest of their superstitious Worship.

At our Arrival in the Bay of *Cadix*, we found it almost full of fine Ships of all Nations, who fired their Guns for Joy of our Arrival: They came there to carry

ry away the Gold and Silver, and other rich Commodities which come from the *West-Indies*, and in a little time leave hardly any to the *Spaniards*, who are indeed the Masters and Owners of the Gold and Silver Mines; but the foreign Nations are the Coffers where the Treasure goes into.

After my Arrival in the Bay of *Cadiz*, I expected that I should presently be set at Liberty, and desired the Captain to let me go on shore; but he answered me, that he could not, and kept me a Prisoner for some Days: After which I was, with several others, put into a Boat, every one of us with Fetters on; amongst the rest there were *George Milbrough*, *Richard Enicq*, and other *French* Men of this City. We were carried to *Seville*, and put in Prison there: We had scarce any thing to eat during six Weeks: The *English* were assisted by the Merchants of their Nation, but the *French* had nothing at all given them. In fine, we were almost starved.

At the six Weeks End I was called for at the Gate, where I had a Piece of Eight given me, believing that it was for myself; I went and told it to my Fellow-Prisoners, who went immediately to the Gate, thinking to receive each of them as much; but they were told, that the Piece of Eight, which was given me, was for the twelve Prisoners that were newly come; upon which I offered the Piece to every one of them, but they all answered, that they would have none of it, and that they had rather be starved, and die quickly, than to be kept thus lingring on; for there was but five Pence for each of us for a Week. I carried the Piece of Eight back to the Goaler, who would not take it; upon which I threw it at his Feet; he came in and would have put Fetters upon my Legs, but I would not let him, and he went to complain to the Fiscal.

The Fiscal came with his Officers; he talked very severely to me, and I answered him as well as I could; he ordered me to be fettered and put into a Dungeon, where

where I was three Days without seeing any Body but the Goaler; the next *Saturday* after we had each of us a piece of Eight given us, and I made my peace with the Goaler for a piece of Eight and a half, which I paid him at Times out of what I had given me.

I passed the Time after this Manner till *Christmas*, at which Time the President of the *West-India* Trade, with all the Officers of Justice, came to visit the Prison; we desired to be set at Liberty, but our Request was not granted us.

After *Christmas* a Woman of the City of *London*, came to look for her Husband in the Prison of *Seville*, in *Spain*; she solicited the *English* Merchants there, and the Judges so well, that the Declarations of the *English* Prisoners were taken, and their Trials run through; after which they were sent to *Cadix* about *Easter*. The Woman followed her Husband, and goes to the *English* Consul; after which she went to the General of the Army, begging of him to let her have her Husband and her Cousin, who were the two Persons afore-named; he granted it, and she took them out of Prison, and the *English* Merchants at *Cadix* gave her about one Hundred pieces of Eight for the Charges and their passage Home.

I remained in Prison, presenting petitions every now and then to my Judges, desiring them either to set me at Liberty, or to let me know the Cause why they kept me thus; but I could get no Answer from them. At last I writ to the Marquis *de Fouquiere*, the *French* Ambassador at *Madrid*, who immediately presented a Petition to the supreme Council, and obtained two Letters from the King, one of them open, and the other sealed up, directed to Monsieur *Bertram de Sotto*, Consul to the *French* Nation, with Orders to my Judges, to shorten and make an end of my Cause, and to consider, that the *French* Ambassador had intervened in this Affair, telling them withal, that if his Majesty knew who were the unjust Judges, who caused

these Delays, and made thereby poor Men perish, he would take them to Task.

After this my Declaration was taken in the Form following: They made me hold up my Hand, and swear that I should speak the Truth, and then began thus:

Lewis Rame, forty-seven Years of Age, Native of *Oleron*, married at *Rochel*, of the Protestant Religion: And then came all the Discourses already mentioned; the Day of my Departure from *New Spain*, the several Prisons I had been in there, and how long in each, &c.

Then they proceeded to my Trial, and condemned me to serve the King of *Spain* at *Cadiz*, in whatsoever the Governor of that Place should think fit; for my having been found and taken in the Dominions of *Spain*, in the *West-Indies*. After my Sentence being read to me, I immediately appealed to the Council of the *Indies* at *Madrid*, and gave Advice of it to the Ambassador, who presently demanded that the Cause should be carried up to *Madrid*, and he put it into the Hands of his Commissary, or Solicitor: the latter wrote to me to send twelve pieces of Eight to *Madrid*, for the Charges of the Prosecution.

Upon this I writ to my Wife at *Rochel*, who was then gone from *France* into *Ireland*, which made me lose much Time; so that I continued still in Prison. At last my Wife received my Letter, which she answered; she then came from *Ireland* to *Bristol*, and from *Bristol* to *London*, where joining her Endeavours and Prayers to mine, she at last found a truly charitable Gentleman, one Monsieur *Bouvereau*, who writ to a Friend of his at *Madrid* about me; and he to one of his Friends at *Seville*, who saw and spoke to my Judges in my behalf, but could not obtain my Liberty.

I was after that advised, by my Friends, to desist from the Appeal, which I did, and accordingly writ to the Ambassador about it; his Excellency answered me,

me, that I did very well to desist from the said Appeal; that he would give Notice of it to his Solicitor; and that I ought likewise to acquaint my Judge with it. I presented then a Petition to the Judges, letting them know, that I had thought fit to desist from the Appeal to the Council of the *Indies* at *Madrid*, not doubting but that they would consider better of my hard Usage, and do me Justice, &c. So that after so much Time lost, I was now patiently expecting their pleasure.

Some Days after five Prisoners, of which Number I was, were ordered to be fettered and sent on board of a Bark for *Cadiz*, and we were forced to walk a pretty Way to it; after being embarked, we presently sailed out of the River, and soon arrived at *Cadiz*, where we landed, and were led to the Prison of that place; being come there, they took off our Fetters, and clapp'd others on, which weighed between five and twenty and thirty pounds Weight.

I passed five Days in this Condition, expecting to be set at Liberty: At last I sent a Letter to Monsieur *Catalan*, Consul of the *French* Nation; upon which he went to see the Governor, who told him he had nothing to do in this Affair, and that it depended wholly upon the General, the Count *de Aguilar*, who, upon the Consul's Intercession, sent a Letter to the aforesaid Governor, with Orders to set us at Liberty. Notwithstanding this he would have us to be put under the Direction of the Master of his Majesty's Works; the Consul opposed it, and demanded that he should comply with the General's Order. Twenty-three Days past in this Contest, at the End of which the Governor received a Letter from the Marquis *de las Minas*, obtained by my very good Friend Monsieur *Morel*; upon sight of which the Governor began to be more moderate, and at last ordered us to be turned out of Prison.

Being turned into the Street of *Cadiz*, I met with a Friend who furnish'd me with Money to pay my Charges and Passage to *England*, which Money the aforesaid

said Monsieur *Bouvereau* had gathered from several charitable Persons: God Almighty return the Charity to him and all them that gave it him. After this I embarked in a Ship called *The Loyalty of London*, commanded by Captain *Clerk*, and we sailed from *Cadiz* to the *Downs* in twenty eight Days, where I landed, and then went up to *London*, where I arrived the 18th of *August*, 1687.

God be praised: I was thought Dead, but am Living.



A N
ACCOUNT,
Of the METHODS by which several
Young LADIES have been seduc'd,
By the Holy FATHERS of the
INQUISITION
INTO THEIR
SERAGLIO's;
And the Manner in which they are Kept.

Related by a CLERGYMAN of the Church of *England*
who Affirms it from his own Knowledge, and was
Himself formerly of the *Romish* Persuasion.

I N 1706, after the Battle of *Almanza*, the *Spanish*
Army being divided in two Bodies, one of them
through the Kingdom of *Valencia* to the Frontiers of
Catalnia, commanded by the Duke of *Berwick*, and
the other, composed of the *French* Auxiliary Troops,
fourteen thousand in Number, went to the Conquest of
Aragon, whose Inhabitants had declared themselves for
King

King *Charles* III. The Body of *French* Troops, was commanded by his Highness the Duke of *Orleans*, who was Generalissimo of the whole Army. Before he came to the City, the Magistrates went to meet him, and offered the Keys of the City, but he refused them, saying, he was to enter it through a Breach; and so he did, treating the People as Rebels to their Lawful King: And when he had ordered all the Civil and Military Affairs of the City, he went down to the Frontiers of *Catalonia*, leaving his Lieutenant General, Monsieur de *Jofreville* Governor of the Town. But this Governor being a mild tempered Man, he was loth to follow the Orders left with him, as to the Contribution Money; so he was called to the Army, and the Lieutenant General, Monsieur de *Legal*, came in this Place. The City was to pay a thousand Crowns a Month, for the Duke's Table, and every House a Pistole, which by Computation made up the Sum of eighteen thousand Pistoles a Month, which were paid eight Months together; besides this, the Convents were to pay a Donative proportionable to their Rents: The College of *Jesuits* were charged two thousand Pistoles, the *Dominicans* one thousand, *Augustins* one thousand, *Carmelites* one thousand, &c. Monsieur de *Legal* sent first to the *Jesuits*, who refused to pay, saying, that it was against the Ecclesiastical Immunity; but *Legal*, not acquainted with those sort of Excuses, sent four Companies of Grenadiers to be quarter'd in their College at Discretion. The Fathers sent immediately an Express to the King's Confessor, who was a *Jesuit*, with Complaints about the Case: But the Grenadiers made more Expedition in their Plundering and Mischiefs, then the Courier did in his Journey: So the Fathers seeing the Damage all their Goods had already sustained, and fearing some Violence upon their Treasure, went and paid Monsieur *Legal* the two thousand Pistoles as a Donative.

Next he sent to the *Dominicans*. The Friars of this Order are all Familiars of the Holy Office, and depending

pending upon it; they excused themselves in a civil Manner, saying, they had no Money, and if Monsieur *de Legal* had a mind to insist upon the Demand of one thousand Pistoles, they could not pay him without sending to him the Silver Bodies of the Saints. The Friars thought by that to frighten Monsieur *de Legal*, and if he was so resolute as to accept the Offer, to send the Saints in a Procession, and raise the People, by crying out *Herefy, Herefy*. *De Legal* answered the Friars, that he was obliged to obey the Duke's Orders, and so he would receive the Silver Saints: So the Friars, all in a solemn Procession, with lighted Candles in their Hands, carried the Saints to the Governor *Legal*; who as soon as he heard of this publick Resolution of the Friars, ordered immediately four Companies of Grenadiers to line the Streets on both Sides, before his House, and to keep their Fuses in one Hand, and a lighted Candle in the other, to receive the Saints with the same Devotion. And though the Friars endeavoured to raise the People, no body was so bold as to expose themselves to the Army. *Legal* received the Saints, and sent them to the Mint, promising the Father Prior to give him what remained above the thousand Pistoles. The Friars being disappointed in their Project of raising the People, went to the Inquisitors to desire them to release their Saints out of the Mint, by excommunicating Monsieur *de Legal*, which the Inquisitors did upon the Spot; and the Excommunication being drawn, and sign'd, they gave strict Orders to their Secretary to go read it before Monsieur *de Legal*, which he did accordingly: And the Governor, far from flying in a Passion, with a mild Countenance, took the Paper from the Secretary, and said, Pray tell your Masters the Inquisitors, that I will answer them Tomorrow Morning: The Secretary went away fully satisfied with *Legal's* civil Behaviour; who the same Minute, without reflecting upon any Consequence, called his own Secretary, and bid him to draw a Copy of the
Excom-

Excommunication, putting out the Name of *Legal*, and inserting in its place, *The Holy Inquisitors*.

The next Morning he gave Orders for four Regiment. to be ready, and sent them along with his Secretary to the Inquisition, with Command to read the Excommunication to the Inquisitors themselves, and if they made the least Noise, to turn them out, open all the Prisons, and quarter two Regiments there. So his Secretary went, and performed the Governor's Orders: The Inquisitors were never more surprized than to see themselves excommunicated by a Man that had no Authority for it; and began to cry out, *War against the Heretick Legal*; this is a publick Insult against our *Catholic Faith*: To which the Secretary answered, *Holy Inquisitors*, the King wants this House to quarter his Troop. in, to walk out immediately; and as they continued in their Exclamations, he took the Inquisitors with a strong Guard, and carried them to a private House designed for that Purpose; but when they saw the Laws of Military Discipline, they begged leave to take their Goods along with them; which was immediately granted, and the next Day they set out for *Madrid* to complain to the King; who gave them a slight Answer, saying, I am very sorry for it, but I cannot help it; my Crown is in Danger, and my Grandfather defends it, and this is done by his Troops; if it had been done by my Troops, I should have applied a speedy Remedy; but you must have Patience till Things take another Turn. So the Inquisitors were obliged to have Patience for eight Months.

The Secretary of Monsieur *de Legal*, according to his Orders, opened the Doors of all the Prisons, and then the Wickednesses of the Inquisitors were detected: Four hundred Prisoners got Liberty that Day; and amongst them sixty young Women were found very well dressed, who were in all human Appearance, the Number of the three Inquisitors seraglio, as some of them did own afterwards. But this Discovery, so dangerous to the Holy Tribunal, was in some measure prevented

vented by the Arch-bishop, who went to desire Monsieur *de Legal* to send those Women to his Palace, and that his Grace would take care of them. And in the mean time he ordered an Ecclesiastical Censure to be published against those that should defame by groundless Reports the *Holy Office* of the Inquisition. The Governor answer'd, he would be willing to assist his Grace in any thing he could; but as to the young Women, it was not in his Power, the Officers having hurried them away; as indeed it was not, for the *French* Officers were all glad to get such fine Mistresses. As I travelled in *France* some Time after, I met with one of those Women at *Rochfort*, in the same Inn I went to lodge in, who had been brought there by the Son of the Master of the Inn, formerly a Lieutenant in the *French* Service in *Spain*, who had married her for her extraordinary Merit and Beauty. She was the Daughter of Counsellor *Balabriga*: I had known her before she was taken up by the Inquisitors Orders; her Father died of Grief, without the Comfort of revealing the Cause of his Trouble, even to his Confessor: So great is the Dread of the Inquisitors there!

I was very glad to meet one of my Country Women in my Travels; and as she did not remember me, especially in my Disguise, she took me for an Officer. I resolv'd to stay there the next Day, to have the Satisfaction of conversing with her, and to get a plain Account of what we could not know in *Zaragoza*, for fear of incurring the Ecclesiastical Censure published by the Bishop. Her Father and Mother-in-Law, to shew their Respect for their Daughter's Country Man, (Mr. *Faulcant* her Spouse being gone to *Paris*) invited me to a handsome Supper; after which I begg'd the favour of her to tell me the Reason of her Imprisonment; of her Sufferings in the Inquisition, and of every Thing she knew relating to the *Holy Office*, to which she readily consented, and gave me the following Account:

I went one Day with my Mother to visit the Countess of *Attarasi*, and I met there Don *Francisco Torrejon*, her Confessor, and Second Inquisitor of the Holy Office: After we had drank Chocolate, he asked me my Age, my Confessor's Name, and so many intricate Questions about Religion, that I could not answer him: His serious Countenance did frighten me, and as he perceived my Fear, he desired the Countess to tell me, that he was not so severe as I took him to be; after which he caressed me in a most obliging manner; he gave me his Hand, which I kissed with great Respect and Modesty; and when he went away, he told me, "My dear Child, I shall remember you till the next time." I did not mind the Sense of the Words; for I was unexperienced in Matters of Gallantry, being at that time but fifteen Years old. Indeed he did remember me; for the very same Night, when we were in Bed, hearing a hard knocking at the Door, the Maid that lay in the same Room with me went to the Window, and asking who was there? I heard say, The Holy Inquisition. I could not forbear crying out, Father, Father, I am ruined for ever. My dear Father got up, and inquiring what the Matter was, I answered him with Tears, the Inquisition; he, for fear that the Maid should not open the Door as quick as such a Case required, went himself like another *Abraham* to open the Door, and to offer his dear Daughter to the Fire of the Inquisitors; and as I did not cease to cry out, as if I was a mad Girl, my dear Father all in Tears, did put in my Mouth a Bit of a Bridle, to shew his Obedience to the Holy Office, for he thought I had committed some Crime against Religion; so the Officers giving me only time to put on my Petticoat and a Mantle, took me down into the Coach, and without allowing me the Satisfaction of embracing my dear Father and Mother, they carried me into the Inquisition. I did expect to die that very Night; but when they carried me into a noble Room, well furnished, I was quite surprized. The Officers left me there, and immediately

mediately a Maid came in, with a Salver of Sweet-Meats, and Cinnamon Water, desiring me to take some Refreshment before I went to Bed. I told her I could not; but that I should be obliged to her, if she could tell me whether I was to die that Night or not? Die (said she) you do not come here to die, but to live like a Princess, and you shall want for nothing in the World, but the Liberty of going out; so pray be not afraid, but go to Bed, and sleep easy, for To-morrow you shall see Wonders in this House; and as I am chosen to be your Waiting-Maid, I hope you will be very kind to me. I was going to ask some Questions, but she told me, she had not Leave to tell me any Thing more till the next Day, only that no Body should come to disturb me; and now (said she) I am going about some Business, but I will come back presently, for my Bed is in the Closet near yours: So she left me for a Quarter of an Hour. The great Amazement I was in took away the free Exercise of my Senses to such a degree, that I had not Power to think either of my afflicted Parents, or the Danger I was in. In this Suspension of Thought, the Maid returned, and lock'd the Chamber Door after her; Madam (said she) let us go to Bed, and be pleased to tell me at what Time in the Morning you will have the Chocolate ready. I asked her Name, and she told me it was *Mary*. *Mary*, for God's Sake (said I) tell me, whether I come to die or not? I have told you Madam, replied she, that you come to be one of the happiest Ladies in the World: So observing her Reservedness, I asked no more Questions that Night, but went to Bed. The fear of Death prevented me from shutting my Eyes, so that I rose at break of Day; *Mary* lay till Six o'Clock, and was surprized to find me up; however, she said little, but in half an Hour she brought me, on a Silver Plate, two Cups of Chocolate and Biscuits; I drank one Cup, and desired her to drink the other, which she did. Well *Mary*, said I, can you give me any Account of the Reasons of my being

here? Not yet Madam, said she; have a little Patience. With this Answer she left me, and an Hour after came again, with a fine Holland Shift, a Holland Under-Petticoat, finely laced round, two Silk Petticoats, and a little *Spanish* Waistcoat, fringed all over with Gold, and Combs, Ribbands, and every Thing suitable to a Lady of higher Quality than I; but my greatest Surprize was to see a Gold Snuff Box, with the Picture of *Don Francisco Torrejon* in it. Then I soon understood the Meaning of my Confinement; so I considered with myself, that to refuse the Present would be the Occasion of my immediate Death; and to accept it, was to give him too great Encouragement against my Honour. But I found, as I thought, a Medium in the Case; so I said to *Mary*, Pray give my Service to *Don Francisco Torrejon*, and tell him, that as I could not bring my Clothes along with me last Night, Honestly permits me to accept of those Clothes which are necessary to keep me decent; but since I take no Snuff, I beg his Lordship to excuse me if I do not accept this Box. *Mary* went to him with this Answer, and came again with a Picture, nicely set in Gold, with four Diamonds at the four Corners of it, and told me, that his Lordship had mistook, and that he desired me to accept of that Picture. While I was musing what to do, *Mary* said, pray Madam take my poor Advice, accept the Picture and every Thing he sends you; for consider, that if you do not comply with every Thing he has a Mind for, you will soon be put to Death, and no Body can defend you; but if you are obliging to him, he is a very complaisant Gentleman, and will be a charming Lover, and you will be here like a Queen: He will give you another Apartment with fine Gardens, and many young Ladies shall come to visit you; so I advise you to send a civil Answer, and desire a Visit from him, or else you will soon repent it. O dear God! cry'd I; must I abandon my Honour, without Remedy; if I oppose his Desire, he will by Force obtain it. So, full of Confusion,

fusion, I bid *Mary* to give him what Answer she thought fit: she was very glad of my humble Submission, and went to give *Don Francisco* an Account of it. In a few Minutes she return'd, with great Joy, to tell me, that his Lordship would honour me with his Company at Supper; in the mean Time he desired me to mind nothing, but how to divert myself, and to give *Mary* my measure for some new Clothes, and order her to bring me every Thing I could wish for. *Mary* added to this, Madam, I may now call you my Mistress, and must tell you, that I have been in the Holy Office these fourteen Years, and know the Customs of it very well; but as Silence is imposed upon me, under pain of Death, I cannot tell you any Thing but what concerns your Person: So, in the first place, do not oppose the holy Father's Will; Secondly, if you see some young Ladies here, never ask them any Questions; neither will they ask you, and take Care that you never tell them any Thing; you may come and divert yourself among them at such Hours as are appointed; you shall have Musick, and all Sorts of Recreations; three Days hence you shall dine with them; they are all Ladies of Quality, young and merry; you will live so happy here, that you will not wish to go abroad; and when your Time is expired, then the holy Fathers will send you out of this Country, and marry you to some Nobleman. Never mention your own Name, nor *Don Francisco's*, to any; if you see here some young Ladies you have formerly been acquainted with, no Notice must be taken, nor nothing talked of but indifferent Matters. All this made me astonished, or rather stupified, and the Whole seemed to me a piece of Enchantment. With this Lesson she left me, saying she was going to order my Dinner; every Time she went out she lock'd the Door. There were but two Windows in my Room, and they were so high that I could see nothing thro' them; but hunting about, I found a Closet, with all sorts of historical and

profane Books; so I spent my Time till Dinner in reading, which was some Satisfaction to me.

In about two Hours time she brought in Dinner, at which was every Thing that could satisfy the most nice Appetite; when Dinner was over, she left me alone, and told me, if I wanted any Thing I might ring the Bell, and call: So I went to the Closet again, and spent three Hours in reading. I think really I was under some Enchantment; for I was in a perfect Suspension of Thought, so as to remember neither Father or Mother. *Mary* came and told me, that *Don Francisco* was come home, and that she thought he would come to see me very soon, and begged of me to prepare myself to receive him with all manner of Kindness.

At Seven in the Evening *Don Francisco* came, in his Night-gown and Cap; not with the Gravity of an Inquisitor, but with the Gaiety of an Officer. He saluted me with great Respect, and told me, at the same time, that his coming to see me, was only to shew the Value he had for my Family, and to tell me, that some of my Lovers had procured my Ruin for ever, having accused me in matters of Religion; that the Informations were taken, and the Sentence pronounced against me, to be burnt alive in a Dry-pan, with a gradual Fire; but that he, out of Pity, and Love to my Family, had stopped the Execution of it. Each of these Words was a mortal Stroke to my Heart; I threw myself at his Feet, and said, Ah! Seignior, have you stopped the Execution for ever? That only belongs to you to stop it, or not, said he, and with this he wished me a good Night. As soon as he went away, I fell a crying, but *Mary* came and asked me what could oblige me to cry so bitterly. Ah! good *Mary*, said I, pray tell me what is the meaning of the Dry-pan, and gradual Fire? For I expect to die by it: O Madam, replied she, never fear; you shall see e're long the Dry-pan and gradual Fire; but they are made for those that oppose the Holy Father's Will: Not
for

for you that are so good to obey it. But pray, was Don *Francisco* very obliging? I do not know, said I, for his Discourse has put me out of my Wits; he saluted me with great Civility, but he left me abruptly. Well, said *Mary*, you do not yet know his Temper, he is extremely kind to People that are obedient to him, but if they are not, he is as unmerciful as *Nero*; so for your own Sake, take care to oblige him in all Respects; and now, dear Madam, pray go to Supper, and be easy. But the Thoughts of the Dry-pan troubled me so much, that I could neither eat, nor sleep that Night.

Early in the Morning *Mary* got up, and told me, that no-body was yet stirring in the House, and that if I would promise Secrecy, she would shew me the Dry-pan and gradual Fire; so taking me down Stairs, she brought me into a large Room with a thick Iron Door, and within it was an Oven burning at that time, and a large Brass Pan upon it, with a Cover of the same, and a Lock to it. In the next Room, there was a great Wheel covered on both sides, with thick Boards; and opening a little Window in the Center of it, she desired me to look with a Candle on the Inside of it. There I saw all the Circumference of the Wheel was set with sharp Razors. After that, she shewed me a Pit full of Serpents and Toads. She said, now my good Mistress, I'll tell you the Use of these three Things. The Dry-pan is for Hereticks, and those that oppose the Holy Father's Will and Pleasure. They are put naked alive into the Pan, and the Cover of it being lock'd up, the Executioner begins to put a small Fire in the Oven, and by degrees he augmenteth it, till the Body is reduced to Ashes. The second is designed for those that speak against the Pope, and the Holy Fathers; for they are put within the Wheel; and the little Door being lock'd, the Executioner turns the Wheel till the Person is dead. And the third is for those who condemn the Images, and refuse to give due Respect and Veneration to Ecclesiastical Persons: For they are thrown into the Pit, and so become the Food
of

of Serpents and Toads: Then *Mary* said to me, that another Day, she would shew me the Torments for publick Sinners; but I was in so great an Agony at what I had seen, that I desired her to shew me no more Places; so we went to my Room, and she again charged me to be very obedient to all the Commands Don *Francisco* should give me, or I might be assured, if I was not, that I must undergo the Torments of the Dry-pan. I conceived such an Horror of the gradual Fire, that I was not Mistress of my Senses; so I promised *Mary* to follow her Advice. If you are in that Disposition, said she, leave off all Fear, and expect nothing but Pleasure and Satisfaction. Now let me dress you, for you must go to with a good Morrow to Don *Francisco*, and to breakfast with him. Having said this, she conveyed me through a Gallery into his Apartment; he was still in Bed, and desired me to sit down by him, and ordered *Mary* to bring the Chocolate two Hours after. When she was withdrawn, he immediately declared his Inclination in so ardent a Manner, that I had neither Strength or Power to oppose him; and so by extinguishing the Fire of his Passion, I was freed from the Dry-pan. When *Mary* came with the Chocolate I was very much ashamed to be seen in Bed with him; but she coming to the Bedside where I was, and kneeling down, paid me Homage as if I had been a Queen, and served me first with a Cup of Chocolate, desiring me to give another Cup to Don *Francisco*, which he received mighty graciously; after Breakfast she went away; we discoursed for some Time of various Things; but I never spoke a Word, but when he desired me to answer him; so at ten o'Clock *Mary* came again and dressed me.

We left Don *Francisco* in Bed, and she carried me into another Chamber, very delightful, and better furnish'd then the first; for the Windows were lower, and I had the Pleasure of seeing the River and Garden. *Mary* then told me, that the young Ladies would come to pay me their Compliments before Dinner; and would

take

take me to dine with them ; and begg'd me to remember her Advice ; she had scarce finished these Words, before I saw a Troop of young beautiful Ladies, finely dressed, who all, one after another came to embrace me, and to wish me Joy: My Surprize was so great, that I was unable to answer their Compliments ; but one of them seeing me so silent, said to me, Madam, the Solitude of this Place will affect you in the Beginning, but when you begin to feel the Pleasures and Amusements we enjoy, you will quit your pensive Thoughts ; now we beg of you the Honour to come and dine with us to Day ; and henceforth three Days in a Week. I returned them thanks, and so we went to Dinner. That Day we had all sorts of exquisite Meats, delicate Fruits, and Sweetmeats. The Room was long, with two Tables on each side, and another at the Front of it ; and I reckoned in it that Day fifty two young Ladies, the eldest of them not exceeding twenty four Years of Age : Six Maids did serve the whole Number of us : But *Mary* waited on me alone. After Dinner we went up Stairs into a long Gallery ; where some of us play'd on Instruments of Musick, others at Cards ; and some walked about, for three or four Hours together. At last *Mary* came up ringing a small Bell, which was, as they informed me, the Signal to retire into our Rooms : But *Mary* said to the whole Company, Ladies, to Day is a Day of Recreation, so you may go into what Rooms you please till eight o'Clock. They all desired to go to my Apartment with me : We found in my Anti-chamber a Table, with all sorts of Sweetmeats upon it : Iced-Cinnamon, Almond-Milk, and the like. Every one did eat and drink, but no body spoke a Word touching the Sumptuousness of the Table, or concerning the Inquisition, or the Holy Fathers. So we spent our Time in merry indifferent Conversation, till eight o'Clock, and then every one retired to their own Room.

As soon as they were gone, *Mary* let me know that Don *Francisco* did wait for me ; so we went to his Apartment ;

partment; and Supper being ready, we sat down, attended only by *Mary*. After it was over, she went away, and we to Bed. Next Morning she served us with Chocolate, which after we had drank we slept till ten; at which time we got up. When I returned to my own Chamber, I found ready two Suites of Clothes of rich Brocade, and every thing else suitable to a Lady of the first Rank. I put on one, and when I was quite dress'd, the Ladies came to wish me Joy, all dressed in different Clothes, much richer then before. We spent the second Day, and third Day in the same Recreation; Don *Francisco* continuing in the same manner with me: But on the fourth Morning, after drinking Chocolate, *Mary* told me, that a Lady was waiting for me in her own Room, and with an Air of Authority desired me to get up, Don *Francisco* saying nothing to the contrary, I obey'd, and left him in Bed: I thought this was to give me some new Comfort, but I was very much mistaken; for *Mary* conveyed me into a Lady's Room not eight Foot long, which was a perfect Prison; and told me this was my Room, and this young Lady my Bed-fellow and Companion; and without saying any more, she left me there.

What is this dear Lady, said I? is it an enchanted Place, or Hell upon Earth? I have lost Father and Mother, and what is worse, I have lost my Honour, and my Soul for ever. My new Companion, seeing me like a mad Woman, took me by the Hands, and said, dear Sister, for this is the Name I will henceforth give you, forbear to cry and grieve; for you can do nothing by such extravagant Behaviour, but draw upon yourself a cruel Death; your Misfortunes and ours are exactly of a Piece; you suffer nothing that we have not suffered before you; but we dare not shew our Grief for fear of greater Evils: Pray take Courage, and hope in God, for he will surely deliver us out of this hellish Place; but be sure you shew no Uneasiness before *Mary*, who is the only Instrument either of our Tor-
ments

ments or Comfort: Have patience till we go to Bed, and then I will venture to tell you more of the Matter, which I hope will afford you some Comfort. I was in a most desperate Condition; but my new Sister *Leonora* prevailed so much upon me, that I overcame my Vexation before *Mary* came again to bring our Dinner, which was very different from what we had for three Days before. After Dinner another Maid came to take away the Plate and Knife, for we had but one for us both: after she had gone out and lock'd up the Door; Now my dear Sister (said *Leonora*) we shall not be disturbed again till eight at Night; so if you will promise me upon your Hopes of Salvation, to keep secret, while you are in this House, all the Things I shall tell you, I will reveal all that I know. I threw myself at her Feet, and promised all she desired; upon which, without further Ceremony, she began as follows:

“ My dear Sister, you think your Case very hard;
“ but I assure you, all the Ladies in this House have
“ already gone thro’ the same; in time you shall
“ know all their Stories, as they hope to know yours:
“ I suppose *Mary* has been the chief Instrument of
“ your Fright, as she has been of ours, and I warrant
“ she has shewn you some horrible Places, tho’ not all,
“ and that at the only Thought of them, you were so
“ much troubled in your Mind, that you have chosen
“ the same Way we did, to redeem yourself from
“ Death. By what has happened to us, we know
“ that Don *Francisco* has been your *Nero*; for the
“ three Colours of our Cloaths are the distinguishing
“ Tokens of the Three holy Fathers; the Red Silk
“ belongs to Don *Francisco*, the Blue to *Guerrero*, and
“ the Green to *Aliaga*: For they always give the
“ three first of these Colours to those Ladies that they
“ bring hither for their Use. We are strictly com-
“ manded to make all Demonstrations of Joy, and
“ to be very merry for three Days when a young
“ Lady comes first here; as we did with you, and
“ you

“ you must do with others: But afterwards we live like
 “ Prisoners, without seeing any living Soul but the
 “ six Maids, and *Mary*, who is the House-keeper.
 “ We dine all of us in the Hall three Days in a
 “ Week. When any one of the Holy Fathers has a
 “ mind for one of his Slaves, *Mary* comes for her at
 “ nine of the Clock, and carries her to his Apartment:
 “ But as they have so many, the Turn comes it may
 “ be but once in a Month, except for those that hap-
 “ pen to please them more than ordinary, and they
 “ are sent for often. Some Nights *Mary* leaves the
 “ Doors of our Rooms open, and that is a Sign that
 “ one of the Fathers has a Mind to come that Night;
 “ but he comes so silent, that we do not know whe-
 “ ther he is our Patron or not. If one of us happen
 “ to be with Child, she is removed into a better Cham-
 “ ber, and she sees no body but the Maid till she is
 “ deliver’d. The Child is taken away, and we do
 “ not know where it is carried. I have been in this
 “ House six Years, and was not Fourteen when the
 “ Officers took me from my Father’s House: I have
 “ had one Child here. We have at present fifty two
 “ young Ladies, and we lose every Year six or eight;
 “ but we do not know where they are sent. We always
 “ get new ones in their Places; and sometimes I have
 “ seen here seventy three Ladies at once. Our con-
 “ tinual Torment is to think, that when the holy Fa-
 “ thers are tired of one, they put her to death; for
 “ they never will run the Hazard of being discovered
 “ in their Villany: So tho’ we cannot oppose their
 “ Commands, yet we continually pray to God to par-
 “ don those Ills we are forced to commit, and to de-
 “ liver us out of their Hands; so my dear Sister, arm
 “ yourself with Patience, for there is no other Re-
 “ medy.”

This Discourse of *Leonora* prevail’d on me to appear
 outwardly easy before *Mary*. I found every Thing as
 she told me. And in this manner we lived together
 eighteen Months, in which Time we lost eleven La-
 dies,

dies, and we got nineteen new ones. I knew all their Stories, which are too long to tell you To-night; but if you will stay here this Week you will not think your Time lost. I promised to stay with a great deal of Pleasure, but begg'd her to finish her own Story, which she did as follows:

After eighteen Months, one Night *Mary* came in, and ordered us to follow her down Stairs, where we found a Coach waiting, into which she forced us to go, and this we thought the last Night of our Lives; however, we were carried to another House, and put into a worse Room than the former, where we were confined above two Months without seeing the Face of any Body that we knew; and in the same Manner we were removed from that House to another, where we continued, till we were miraculously delivered by the French Officers. Mr. *Faulcaut*, happily for me, did open the Door of my Room, and from the Moment he saw me, shewed me great Civility; he took *Leonora* and me to his own Lodgings, and, after hearing our Stories, for fear Things should turn to our Disadvantage, he dressed us in Men's Clothes for the more Safety, and sent us to his Father's. So we came to this House, where I was kept for two Years, as the old Man's Daughter; till Mr. *Faulcaut's* Regiment being broke, he came home, and two Months after married me. *Leonora* was married to another Officer; they live in *Orleans*, which being in your Way to *Paris*, I hope you will pay her a Visit; my Husband is now at Court, soliciting for a new Commission; he will be very glad of your Acquaintance. Thus ended our Evening's Entertainment.

A
CONFERENCE,
 BETWEEN
Herman van Flekwyk,
 An Antitrinitarian Anabaptist;
 AND
Cornelius Adrians,
 A Franciscan Monk of the City of DORT.

THIS Friar told that Anabaptist, that if he turned Catholick, and ordered his Children to be baptized, he would be only beheaded. The Prisoner asked him, whether he would not be deemed a good Catholick, if he did sincerely acknowledge that he had erred in the Faith? The Inquisitor answered affirmatively. *Herman* replied: *Could you shed the blood of a good Christian, without committing a great Sin?* Brother *Cornelius* told him in a furious tone, that even in this case he ought to suffer death, since he had been an Apostate. But, answered the Prisoner, *the Man, mentioned by Jesus Christ, who had a hundred Sheep, did not cut the throat of the Sheep he had lost, as soon as he recovered her. He put her upon his Shoulders, and carried her home with great joy.*

Inquisi-

the INQUISITION. 255

Inquisitor. You have blasphemed against the true Body and Blood of God, by speaking against the Mass.

Prisoner. I have not said one word about the Body and Blood of God; and therefore I am not guilty of the blasphemy you lay to my charge.

Inq. Are not the Body and Blood of Christ the Body and Blood of God? Are not God the Father, and God the Son, one God? Do you pretend to make two Gods of them? Are you also an Antitrinitarian?

Prisf. Don't you say, that you offer up every day to God in the Mass his Son Jesus Christ? When you speak thus, you distinguish God from the Body of his Son; and yet you say now that 'tis the Flesh and Body of God.

Inq. What! Don't you believe that Christ is the second Person of the Ho'y Trinity?

Prisf. We never call things but as they are called in Scripture.

Inq. Does not the Scripture mention God, the Father, God the Son, and God the Holy Spirit?

Prisf. The Scripture speaks only of one God, the Son of God, and the Holy Spirit.

Inq. If you had read the Creed of St. Athanasius, you would have found in it *God the Father, God the Son, and God the Holy Spirit.*

Prisf. I am a stranger to the Creed of St. Athanasius. 'Tis sufficient for me to believe in the living God, and that Christ is the Son of the living God, as Peter believed, and to believe in the Holy Spirit, which the Father hath poured upon us through Jesus Christ our Lord, as Paul says.

Inq. You are an impertinent Fellow, to fancy that God poureth his Holy Spirit upon you, who do not believe that the Holy Spirit is God! You have borrowed those heretical opinions from the diabolical Books of the cursed Erasmus of Rotterdam, who, in his Preface to the Works of St. Hilary, pretends that this holy Man says, at the end of his twelfth Book, that the Holy Spirit is not called God in any part of the

Scripture; and that we are so bold as to call him so, though the Fathers of the Church scrupled to give him that name. Will you be a Follower of that Antitrinitarian?

Pris. We neither follow *Erasmus*, nor *Hilary*; but we follow the Scripture, as they did.

Inq. What does it signify, that the Holy Spirit be not called *God* in the Scripture, since he himself has taught Mother-church to call him so, as it appears by *St. Athanasius's Creed*? But, if you believe the Scripture, why don't you believe the Divinity of our Lord?

Pris. God forbid I should deny the Divinity of Christ! We believe that he is a divine and heavenly Person; which is the reason why you put us to death.

Inq. 'Tis not true. We put you to death, because you will not believe that Christ took his Flesh from Mary his Mother.

Pris. We believe *the Word was made Flesh*.

Inq. Christ says, *I and my Father are one*; and elsewhere, *He, who has seen me, has seen my Father*.

Pris. Christ says also: *That they all be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe, that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one.* See also the Acts of the Apostles, chap. vi. 32. and Paul's Epistle to the Galatians, chap. iii. 28. and the Epistle to the Ephesians, chap. v. 31.

Inq. You have sucked the poisoned breatt of *Erasmus*. But, what will you answer to the words of Christ: *He who has seen me, has seen my Father*.

Pris. Christ says also: *No one has seen the Father, but he who is of God.* And in another place; *No one did ever see God: and elsewhere: My Father is greater than I.* Compare this with *Mark xiii. 32.*——It plainly appears from those passages, that the Father was not made Flesh.

Inq.

the INQUISITION. 257

Inq. You must not pretend to teach me that. I repeat it again: Christ, the second Person of the Deity, or of the Holy Trinity, was made Man. You refuse to call him God.

Pris. I call him *the Son of the living God*, as Peter does, and *the Lord*, as the other Apostles call him. He is called in the Acts of the Apostles *Jesus of Nazareth*—whom God has raised from the dead. And Paul calls him *the Man*—by whom God shall judge the World with righteousness.

Inq. These are the wretched Arguments of the cursed *Erasmus*, in his small Treatise of Prayer, and in his Apology to the Bishop of Seville. If you are contented to call Christ, *the Son of God*, you do not give him a more eminent Title, than that which St. Luke gives to Adam, whom he calls also *the Son of God*.

Pris. God forbid! We believe that the Body of Christ is not earthly, like that of Adam; but that he is a heavenly Man, as Paul says.

Pris. Christ is the true Son of God, as John says in his first Epistle. He is also a true Man, as Paul witnesses.

Inq. But does not St. John say in the same Chapter, that the Son is *the true God*?

Pris. No; for John says: *We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, in his Son Jesus Christ. He is the true God, and eternal life: that is, the true God, whom the Son has manifested to us.*

Inq. But St. John says in the same chapter: *There are three, that bear record in Heaven, the Father, the Word, and the Holy Spirit; and these three are one.*

Pris. I have often heard, that *Erasmus* in his Annotations upon that passage shews that this Text is not in the Greek Original.

Then Brother *Cornelius*, turning to the Secretary and the Clerk of the Inquisition, who were present at

this Dialogue, told them: "Gentlemen, what do you
 "think of all this? Am I to blame, because I at-
 "tack so frequently, in my Sermons, *Erasmus*, that
 "wicked, that cursed Antitrinitarian?" 'Tis certain he
 "says so. But, this is worse still. He says, in his
 "Annotations upon the fourth Chapter of *St. Luke*,
 "that a strange Falsification has crept into the holy
 "Scripture, by adding or omitting some words, on
 "account of the Hereticks. Nay, he says that some
 "marginal Notes, which had been made by private
 "Men, have been inserted in the Text. This Anti-
 "trinitarian, whom you see here, and the Arch-heretick
 "*Erasmus*, have the boldness to tell us that we
 "have added these words, *who is above all, God blessed for ever. Amen.* in the fifth Verse of the ninth
 "Chapter of the Epistle to the *Romans*. Or, they
 "say that these words are only a Doxology, and that
 "they ought to be translated thus: *of whom as concerning the flesh Christ came, who is over all. God be blessed for ever. Amen.* *Erasmus* suspects that
 "these words have been added, and pretends that the
 "like Additions are to be found in other passages;
 "these, for instance, *Tu autem Domine, &c. Gloria Patri, & Filio, &c.* and such other expressions,
 "which are used to conclude the Lessons and Prayers
 "of the Church. As for the words of *St. Thomas*,
 "*my Lord, and my God*, he knows not what to make
 "of them. And yet he has the insolence to observe,
 "that this is the only passage in the Scripture, where-
 "in Christ is called God." Let us see, Master Antitrinitarian, what you have to say upon these last words.

Pris. Thomas expressed himself right; for, does not David say in the lxxxiii^d Psalm: *I have said, Ye are Gods; and all of you are children of the most High?* And Christ alleges the same words to shew that he might call himself *the Son of God*. See also the 8th and 9th Verses of the xxth Chapter of the second Book of *Moses*.

Inq. Answer this Question. How comes it that Christ did not say to Thomas: *I am not thy God?*

Pri. The words of David and John, above mentioned, may serve as an Answer to this Question. Tell me, in your turn, why Christ did not say to Thomas, after he had spoke the words in question, *I shall build my Church upon this Rock*, as he said to Peter, when that Apostle declared that he was *the Christ, the Son of the living God?* Nor did Christ say to Thomas, *Flesh and blood have not revealed it unto thee, but my Father which is in heaven.* And why did Christ tell his Apostles: *I ascend to my Father and your Father, to my God and your God?* Why did he say: *My God! my God! why hast thou forsaken me?*

Inq. But if Christ is not God, how comes it that we call the holy Virgin, *Mother of God?*

Pri. 'Tis because those of your Communion generally affect to speak a different language from that of the Scripture. The Virgin is called in the Scripture *the Mother of Jesus*, and never *the Mother of God.*

Inq. Do you think we stick much to the bare words of the Scripture? The holy Council of Nice has decreed that the Virgin should be called *Mother of God.*

Pri. Don't you believe that the Council of Trent is as holy and venerable as that of Nice?

Inq. Yes certainly; for the Holy Spirit has instructed us by this last Council, as well as by the Fathers of the Council of Nice.

Pri. The Council of Trent has enabled me to judge of other Councils. The conduct of that Assembly must needs give us a very bad opinion of the former Councils.

Then Brother *Cornelius* inveighed against the Prisoner. He called him a Blasphemer against the Holy Ghost, *Beelzebub*, a diabolical Antitrinitarian, an Enemy to the Mother of God.

Pri.

Pris. You acknowledge that there are three Persons in the Holy Trinity, the Father, the Son, and the Holy Spirit, and that these three Persons are but one God. The Virgin Mary is therefore the Mother of the Father and the Holy Spirit, as well as of the Son.

Inq. Have I not demonstrated to you by the Creed of St *Athanasius*, that *the Father is God, that the Son is God, and that the Holy Spirit is God; and yet that there are not three Gods, but one God.*

Pris. If each of the three Persons is not a distinct God; if the three Persons jointly are but one God; it follows that the Virgin is the Mother of the three Persons. If it be so, what will become of your Council of Nice?

Inq. May you be roasted in Hell-fire, wicked and abominable Antitrinitarian! You would make a hundred thousand Doctors of Divinity mad.

This is the Substance of Brother *Cornelius's* discourse with that unfortunate Heretick, who was burnt the tenth of June*. Is it possible that an Anabaptist Teacher

* That Persecution for Principles of Religion has not been wholly confin'd to the Papists; but that even Protestants themselves when in Power, have had too great a Hand in it, will appear from the following Relation, and might be made farther Apparent, were there room to insert *Calvin's* Treatment of *Castellio* and *Servetus*; of which some Account may perhaps be given in one of the Numbers of the Supplement.

Valentinus Gentilis, a Native of *Cosentia* in *Italy*, had the Misfortune also to fall into some heterodox Opinions concerning the Trinity, and held, that the Father alone was *αὐτοθεός*, God of himself, *αὐγενής*, unbegotten, *Essentiator*, the Giver of Essence to all other Beings; but that the Son was

Essentiatus,

Teacher should have been able to perplex a Monk skilled in the Art of disputing? *Peter Hoofst*, the Dutch

“ *Effentiatus*, of a derived Essence from the Father,
 “ and therefore not *αυτοθεος*, or God of himself,
 “ though at the same Time he allowed him to be truly God. He held much the same as to the Holy
 “ Ghost, making them Three eternal Spirits, distinguishing’d by a gradual and due Subordination, reserving the Monarchy to the Father, whom he stiled the One only God. Being forced to fly his native
 “ Country, on account of his Religion, he came to *Geneva*, where there was a Church of *Italian Refugees*, several of whom, such as *G. Blandrata*, a
 “ Physician, *Gribaldus*, a Lawyer, and *Paulus Alciatus*, differ’d from the commonly received Notions
 “ of the Trinity: When their Heterodoxes came to be known at *Geneva*, they were cited before the Senators, Ministers, and Presbyters; and being heard
 “ in their own Defence, were refuted by *Calvin*, and all subscribed to the orthodox Faith.

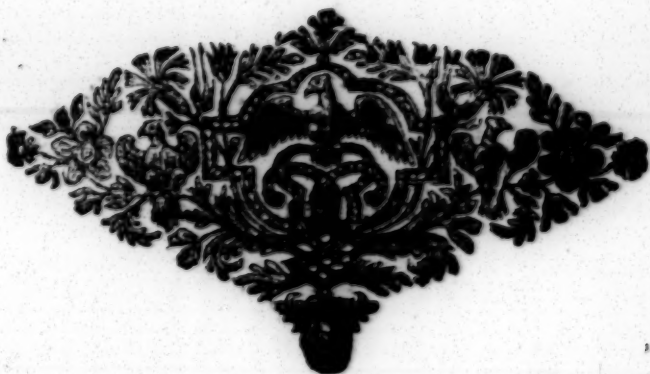
“ But *V. Gentilis* having after this endeavoured
 “ to propagate his own Opinions, he was again apprehended, and forced by *Calvin* and others to a publick Abjuration, and condemned *An. 1558.* to an
 “ exemplary Penance, *viz.* That he should be stripped close to his Shirt, then bare-foot and bare-headed should carry in his Hand a lighted Torch,
 “ and beg the Court’s Pardon on his Knees, by confessing himself maliciously and wickedly to have
 “ spread Abroad a false and heretical Doctrine; but that he did now from his Heart detest and abhor
 “ those abominable, lying, and blasphemous Books, he had compos’d in its Defence; in testimony of
 “ which he was to cast them, with his own Hands, into the Flames, there to be burnt to Ashes. And
 “ for more ample Satisfaction, he was injoined to be
 “ led

Dutch Historian, gives us the Character of Brother *Cornelius*. He was a very malicious Man; he had a voluble tongue, a very strong voice, and an uncommon impudence. He abused in the Pulpit, not only the Reformed, but even those of his own Party, when he was displeased with them. He asked Women indecent Questions: he forced them to confess their most secret sins; and then he disciplined them stark-naked, to cure them (said he) of their Incontinence. His way of absolving the fair Sex being known, he was expelled from his Convent, and confined to *Ypres* for the the space of three years. That time being elapsed, he inveighed against those Magistrates, who had been

“ led through all the Streets of *Geneva*, at the sound
 “ of a Trumpet, in his penitential Habit, and strictly
 “ commanded not to depart the City without Per-
 “ mission.” And this Penance he actually underwent.
 “ But having found means to make his Escape, he
 “ came at last to *Gaium*, a Prefecture, subject to the
 “ Canton of *Bern*, where he was seized and imprison-
 “ ed by the Governor, who immediately sent an Ac-
 “ count of his Apprehension to the Senate of *Bern*,
 “ who ordered him to be brought Prisoner to that Ci-
 “ ty, where they put him in Jail. After they had
 “ seized all his Books and Papers, they collected se-
 “ veral Articles, with the Heads of an Indictment out
 “ of them to be preferred against him. Amongst o-
 “ thers these were two, 1. *That he dissented from us,*
 “ *and all the Orthodox, in the Doctrine of the Trinity.*
 “ And, 2. *That his Writings contain'd many impious*
 “ *Blasphemies concerning the Trinity.* And because he
 “ continued obstinate in his Opinions, notwithstanding
 “ the Endeavours of the Divines to convert him,
 “ he was condemned by the Senate, for his Blaspheme-
 “ mies against the Son of God, and the glorious Mys-
 “ tery of the Trinity, to be beheaded; which Sen-
 “ tence was executed on him in September, Anno 1566.

against

against him, and even censured the Administration of the Duke of Alva, after the return of that Governor into Spain. Lastly, he complied with the time, as Fortune favoured the arms of the Prince of Orange. Such was the Character of that Man, who burnt Hereticks. If we knew the Character of all other Persecutors, it would appear that they are Men of no Virtue.



THE
EXECUTION
Of a GENERAL
ACT of FAITH
AT
MADRID,
In the Year 1680.

THE general Acts of the Inquisition, which in all other Countries are considered only as a mere Execution of Criminals, are, in the Places where it is established, looked upon as a religious Ceremony, in which they pretend the most illustrious and publick Proofs of a religious Zeal are given; and are therefore call'd *Acts of Faith*. These are generally exhibited in *Spain* at the Accession of their Monarch to the Throne, at their Coming to Age, upon their Marriage, at the Birth of a Successor to the Crown, in order to give them a more solemn Air. The last was solemnized the Year his Catholick Majesty *Charles II.* was married, before



The Procession of the Brethren at an Act of the Faith.



before which there had not been one ever since 1632, viz. in the Beginning of the Reign of Philip IV.

But as there are always Persons condemned from Time to Time, we thence may judge how many Years these unhappy Wretches spend in the most miserable Manner before their Execution. And as the Ceremonies practised on these Occasions as pretty near the same in all Places, I shall therefore relate only those of the last Act or general Execution of the Inquisition, the Year that Charles II. of Spain was married.

A Month before the general Execution, the Officers of the Inquisition, preceded by their Standard, rode with great Solemnity from the Palace of the Holy Office to the open Square, where, in the presence of a numberless Multitude of People therein assembled, they proclaimed, by Sound of Trumpets and Kettle-Drums, that on that Day Month an Act of Faith, or general Execution of the Inquisition, would be exhibited.

As there had not been one for fifty Years before, great Preparations were made to make these Ceremonies as solemn and magnificent as possible.

A Scaffold fifty Foot in length was erected in the large Square at Madrid, which was raised to the same Height with the Balcony, an Amphitheatre was raised, to which they ascended by twenty five or thirty Steps; and this was appointed for the Council of the Inquisition, and the other Councils of Spain. Above these Steps, and under a Canopy, the Great Inquisitor's Rostrum was placed, so that he was raised much higher than the King's Balcony. At the Left of the Scaffold and the Balcony, a second Amphitheatre was raised of the same Extent with the former, for the Criminals to stand in.

In the midst of the great Scaffold, another very small one was built, in the Shape of a long Square, which supported two little Places made like Cages, and open at Top, wherein the Prisoners were to be placed while Sentence was pronounced upon them.

Three Pulpits were also erected on the great Scaffold, two whereof were for the Retalers, or those who read the Sentence, and the third for a Preacher; and, lastly, an Altar was raised not far from the Amphitheatre, where the several Councils sat.

The Seats on which their Catholick Majesties sat, were ranged in such a Manner, that the Queen was at the King's Left-Hand, and at the Right the Queen's Mother. The rest of the whole length of the Balcony on each Side, was fill'd with the Ladies of Honour of both the Queens. Balconies were likewise erected for the Ambassadors, the Lords and Ladies of the Court, and Scaffolds for the People.

A Month after Proclamation had been made of the Act of Faith, the Ceremony opened with a Procession, which proceeded from St. Mary's Church in the following Order. The March was preceded by an hundred Coal-Merchants, all armed with Pikes and Muskets; these People furnishing the Wood with which the Criminals are burnt. They were follow'd by *Dominicans*, before whom a white Cross was carried. Then came the Duke of *Medina-Celi*, carrying the Standard of the Inquisition, a Privilege hereditary in his Family. The Standard is of red Damask, on one Side of which is represented a drawn Sword in a Crown of Laurels, and the Arms of *Spain* on the other.

Afterwards was brought forward a green Cross covered with black Crape, which was followed by several *Grandees* and other Persons of Quality, Familiars of the Inquisition, with Cloakes powdered with white and black Crosses, edged with Gold Wire. The March was closed by fifty Halbardiers, or Guards belonging to the Inquisition, cloathed with black and white Garments, and commanded by the Marquis of *Pouar*, hereditary Protector of the Inquisition in the Kingdom of *Toledo*.

The Procession having marched in this Order before the Palace, proceeded afterwards to the Square, when the Standard and the green Cross were placed on the Scaffold,

Scaffold, where none but the *Dominicans* stayed, the rest being retired. These Friars spent part of the Night in singing of Psalms, and several Masses were celebrated on the Altar from Day-break to Six in the Morning.

An Hour after, the King and Queen of *Spain*, the Queen-Mother, and all the Ladies, appear'd in the Balconies.

At Eight a Clock the Procession began, in like Manner as the Day before, with the Company of Coal-Merchants, who plac'd themselves on the Left of the King's Balcony, his Guards standing on his Right. Afterwards came thirty Men carrying Images made of Platte-board, as big as the Life. Some of these represented those who were dead in Prison, whose Bones were also brought in Trunks, with Flames painted round them; and the rest of the Figures represented those, who having escaped out of the Hands of the Inquisition, were outlawed. These Figures were plac'd at one End of the Amphitheatre.

After these came twelve Men and Women with Ropes about their Necks, and Torches in their Hands, with *Caracas*, or Platte-board Caps, three Foot high, on which their Crimes were either written or represented in different Manners.

These were followed by fifty others, having Torches also in their Hands, and cloathed with a yellow Sanbenito, or Great-Coat without Sleeves, with a large St. Andrew's Cross, of a red Colour, before and behind. These were *Jews*, who, (this being the first Time of their Imprisonment) had repented of their Crimes; these are usually condemned either to some Years Imprisonment, or to wear the Sanbenito; each Criminal of the two Orders was led by two Familiars of the Inquisition.

Next came twenty *Jews* of both Sexes, who had relapsed thrice into their former Errors, and were condemned to the Flames. Those who had given some Token of Repentance, were to be strangled before they

were burnt, according to the usual Practice; but the rest, for having persisted obstinately in their Errors, were to be burnt alive. These wore Linnen Sanbenito's, having Devils and Flames painted on them, and Caps after the same Manner: Five or six among them, who were more obstinate than the rest, were gagged, to prevent their uttering any blasphemous Tenets.

Such as were condemned to die, were surrounded, beside the two Familiars, with four or five Monks of different Order, who were preparing them for Death as they went along.

These Criminals passed in the Order above-mentioned, under the King of Spain's Balcony; and after having walked round the Scaffold, were placed in the Amphitheatre that stood to the Left, and each of them surrounded with the Familiar and Monks who had attended upon them. Some of the Grandees who were Familiars, seated themselves on two Benches, which had been prepared for them at the lowest Part of the outer Amphitheatre.

The Clergy of St. Martin's Parish coming forwards, placed themselves near the Altar; the Officers of the supreme Councils of the Inquisition, the Inquisitors, the Qualificators, the Officers of all the other Council, and several other Persons of Distinction both Secular and Regular, all of them on Horse-back, with great Solemnity arrived afterwards, and placed themselves on the Amphitheatre towards the Right-Hand, on both Sides the Rostrum, in which the Grand Inquisitor was to seat himself. He himself came last of all, in a purple Habit, accompanied by the President of the Council of Castile; when being seated in his Place, the President withdrew.

Then they began to celebrate Mass, in the midst of which the Priest who officiated went down from the Altar, and seated himself in a Chair which had been placed for him. The Grand Inquisitor came down from his Seat, and having put on his Cope, and set the Mitre on his Head, after having saluted the Altar, he

he advanced towards the King's Balcony: He there went up the Steps that stood at the End of the Amphitheatre, together with certain Officers of the Inquisition, who carried thither their Cross, the Gospels, and a Book containing the Oath by which the Kings of *Spain* oblige themselves to protect the Catholic Faith, to extirpate Heresies, and to support all the Prosecutions of the Inquisition to the utmost of their Power.

The King of *Spain*, standing up, and bareheaded, having on one Side of him a Grandee of *Spain* holding the Royal Sword with the point upward, swore to observe the Oath; which a Counsellor of the Royal Council, and that of the Inquisition, had just before read. He continued in this Posture till such Time as the Grand Inquisitor was returned back to his Seat, where he took off his Pontifical Vestments.

Then one of the Secretaries of the Inquisition ascended a Pulpit appointed for that purpose, and read an Oath in the same Tenor, which he administered to the several Councils, and the whole Assembly; after which a Dominican went up into the same Pulpit, and preached a Sermon stuffed with Praises of the Inquisition.

About Twelve a-Clock they began to read the Sentences of the condemned Criminals. That of the Criminals who died in Prison, or were outlawed, was first read. Their Figures in Paste-board were carried up on the little Scaffold, and put into the Cages. Then they went on to read the Sentence to each Criminal, who thereupon were put into the said Cages one by one, in order for all Men to know them.

Of these twenty Persons who had been condemned to the Flames, six Men and two Women could never be prevailed with to confess, or repeat of their Errors. A young Woman was remanded back to Prison, because she had always made the utmost Protestations of her Innocence, and that they thought proper to re-examine her Prosecution.

Lastly, they read the Sentences which had been pronounced against those who were convicted of Bigamy,
of

of Witchcraft, of having profaned holy Things, and of several other Crimes; as likewise against the penitent *Jews*: All which lasted till Nine at Night.

After this they finished the Celebration of the Mass, and the Grand Inquisitor, cloathed in his pontifical Vestments, pronounced a solemn Absolution to all who should repent. Then the King being withdrawn, the Criminals who had been condemned to be burnt, were delivered over to the secular Arm, and being mounted upon Asses, were carried in this Manner through the Gate called *Foncaral*. At three hundred Paces Distance from it, they were executed after Midnight: Those who persisted obstinately in their Errors were burnt alive; but such as repented were strangled before they were thrown into the Fire. Those who had been sentenced to be whipt, being also mounted on Asses, were the next Day carried up and down the Streets, and were whipt thro' all the chief Streets and Places of publick Resort.

Besides these general Executions of the Inquisition, there are several other private ones yearly about the End of *Lent*. The Inquisitors on these Occasions are accompanied by the Magistrates, the Officers of Justice, and those of the King; by the Governor, the Nobility, the Bishop, and the whole Body of the Clergy both secular and regular; and the whole is performed almost with the same Ceremonies.



F I N I S.

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